The LUTHERAN

DR. FRANKLIN CLARK FRY
Leader of world's Lutherans

39, No. 48

AUGUST 28, 1957

CENTS

Lost Children

THE FIRST TABLE of communicants had presented themselves at the altar when plaintive cry rang through the church. "Mommy! Mommy!"

I looked in the direction of the cry and saw a small boy, his blonde head scarc visible above the empty pews. As he continued to call for his mother, an usher w quickly to sit with him and reassure him. The child would not be comforted, howev He wanted only his parents.

SMILES OF COMPASSION appeared on the faces of the adult members sitting church, waiting their turn to take communion. At last the first group filed back their seats, and I watched the little boy's troubled look disappear when he saw mother and father coming toward him. Silently, his mother took him on her and bowed her head in prayer.

How like the little boy all of us are, I thought. We get panicky when we think are left alone—or when troubles mount—or when daily living becomes difficult. A when we realize that there is Someone who cares for us, who will guide and di us if we but call for Him, we are comforted.

—ERNESTINE DAU

The LUTHERAN News Magazine of the United Lutheran Church in Amer

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PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsyl H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Harry B. Ward, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN,** 1228 Spruce Street, Philadelphi 7, Pa. Please allow four to six weeks for changes to become effective. To insure accurac on changes of address, please include present address sticker together with your new addres

Subscription Price, $3.50 a Year. Copyright, 1957 by the United Lutheran Publication House. Printed in U Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3,

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VER PICTURE . . . Dr. Fry, ULCA sident and one of the world's best-wn churchmen, was slated this month become first American president of Lutheran World Federation. Back-und for "The Lutheran's" first full-r cover is the altar of the Lutheran rch House, New York. For more ut Dr. Fry, see story on page 12.

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LWF Assembly hears Bishop Ordass describe true freedom . . . Chur unity seen based on confessional agreement . . . Thousands thro meetings . . . Berlin bishop predicts victory in church-state strugg

THE CHURCH IN THE NEW

Ordass tells of faith

A Hungarian bishop who "was in bondage in the most literal sense in the world" told a huge Minneapolis congregation this month that "Christ frees and unites" is more than a slogan.

Lajos Ordass, victim of two years imprisonment and six years house arrest by the Communist government in Hungary, preached at the opening service of the third Lutheran World Federation Assembly on Aug. 15 as 11,000 thronged the Minneapolis Auditorium. An overflow of more than 7,000 filled nearby churches or stood outside.

Freedom given by Christ remains a "dry statement" until it is experienced in life, Dr. Ordass testified. "If someone confronting death has been able to avoid freezing with fear, and has been given strength to face it with triumphant anticipation," freedom becomes real, he said.

When the world offered only bitterness, the "fruits of Christian unity" in his life were sweet, Bishop Ordass said. Intervention by LWF leaders had been a major factor leading to his rehabilitation and restoration last year.

Lutherans "living under entirely different earthly circumstances" find their unity in Christ, the bishop added. They must use their united strength to reveal Christ "to those who are hostile toward him."

Many nations represented

Pageantry marked the opening of the 10-day session as nearly 1,000 delegates, official visitors and staff members, ma in exotic robes or vestments, fi solemnly from Central Lutheran Chu to the auditorium *(see cut)*. The delega represented 50 million Lutherans in member churches in 32 countries, incl ing five behind the Iron Curtain. O major U.S. Lutheran body not hold LWF membership is the Missouri Syn which at its own request sent 15 offic visitors to Minneapolis.

Missing were visitors who had ma last-minute efforts to come from Lat and Estonia. Present were delegates fr member churches in Poland, East G many, Hungary, Romania and Yu slavia. Bishop Hanns Lilje, LWF pr dent, had urged in an address before Minneapolis Rotary Club that th churchmen be "treated with utmost c sideration and kindness. Can you imag the courage, intelligence and faithfuln it takes to stand up for Christ in face of a hostile regime?"

Daily plenary sessions in the aud rium listened to lectures on the th "Christ Frees and Unites," heard rep from LWF agencies and transacted b ness. Group meetings discussed at le the theological basis of the theme, summary reports to be made at the session. Beside several major rallies, cluding the closing one on the S Capitol grounds at St. Paul with 100 expected to attend, there was a cons round of concerts, lectures, motion ture programs and other events for

COLORFUL PROCESSION MARKS OPENING OF LWF ASSEMBLY
)elegates and visitors march from Central Church to service at the Auditorium

s and visitors. Hundreds of exhibits utheran work and church materials on display in the auditorium's bition hall.

strikes keynote

neath a huge LWF emblem that rated the curtain of the auditorium , the assembly theme stood out in letters in the three languages most — English, German and Swedish. delegate was provided with ear- es through which a corps of linguists ided instant translation of whatever being spoken.

ar, the possibility of universal anni- on, and intellectual and spiritual in- ity are the marks of our world today, p Lilje said in the keynote address. nder such conditions the church can- hampion standpat confessionalism or e its efforts to the preservation of storical heritage, he continued. It apply the Christian faith to present- conditions and needs. Because the et expectation" of the world is as great as its skepticism, the church's witness can be effective in pointing men toward God, he held.

To study Roman Catholicism

Theological conferences between Lutheran and Roman Catholic theologians had not been uncommon in Germany, where congregations of the two faiths in some cases share the same building. New appreciation of the standpoints of both sides was reported by participants.

To counter effectively the "theological offensive" of the Roman Catholic Church, the LWF decided to make a study of "the entire complex of Roman Catholicism." Acting on a request from its Department of Theology and from the German National Committee, the LWF voted to call a theologian to study the plan for a year and then present concrete proposals for further research.

"The Roman Catholic Church has assigned special institutions and periodicals to follow" Lutheran activities, Dr. Vilmos Vajta, director of the theology

department, reported. "If we lose the field theologically, we lose everything."

In its request, the German National Committee noted that "Lutheranism in the world today comes up against Catholicism just at the most important points of its work: in Europe and in North and South America." It added that "many Catholic theologians see in the Lutheran Church their essential partner for discussion and try to clarify their own theology by comparing it with that of Lutheranism."

Bishop Lilje advocated discussion meetings with Roman Catholic spokesmen, although he noted that so far the Roman Catholic Church has avoided interchurch meetings. The Vatican "is moving with the times," the German bishop said. "It is not the same church today as it was in Martin Luther's day."

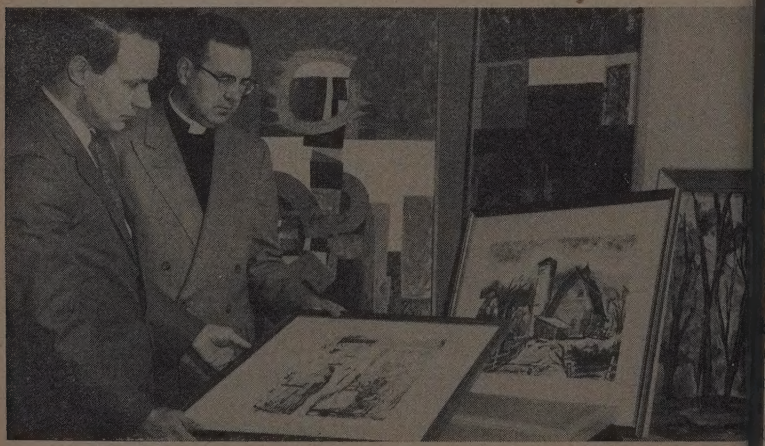
Basic unity emphasized

Churches can work together without having "complete unity in theological interpretation and doctrine," Dr. Hans Werner Gensichen declared in a ma Assembly address. The German Luther theologian, who teaches at Gurul Seminary in Madras, India, warned Chr tian churches that refuse to try to fi unity in Christ that they are "doi violence" to the Holy Spirit.

Doctrinal discussion is essential unity moves, the theologian said, l often leads to disagreement rather th understanding—especially if there is e phasis on details. Some "boundary lin between churches are necessary, but " day we would not act in accordance w our fathers' principles if we accepted these boundary markers uncritica without examination," he said. H Communion is a special place wh barriers have been erected betw groups, Dr. Gensichen pointed out, a ing that Lutherans seek "a higher deg of unanimity within our own ranks."

Nobody wants to listen

Speaking as guest of the Assen after Dr. Gensichen's address, Dr. W



WORK OF LUTHERAN ARTISTS ON DISPLAY AT LWF ASSEMBLY

Mr. Robert Nelson and Rev. Richard Hillstrom examine entries in Minneapolis ex

PROMINENT VISITORS REGISTER AT MINNEAPOLIS
Bishops Lilje of Germany and Ordass of Hungary sign in

ser 't Hooft, general secretary of the rld Council of Churches, said that heranism can be of great help in the y movements among the world's istians.

Don't be less Lutheran," the Reformed rchman pleaded. "Be as Lutheran as ible so you get to the Christ-centered t where truth is a major factor."

he danger in the ecumenical move- t is that "everybody wants to speak nobody wants to listen," Dr. Visser 't ft continued. The simple rule for all church conversations must be that remain dialogues, he suggested, with sides ready to speak, to listen, and sk questions.

elius pledges firmness

"battle for the souls of men" in rn Europe has been imposed upon hurch by God, Bishop Otto Dibelius e Berlin-Brandenburg diocese told a ram on "Church and State." The ear-old German churchman, long r bitter attack by the Reds, has become the symbol of the church's struggle for survival in Communist lands.

"Never has the state really been able to suppress the church of Christ," Dr. Dibelius said. "The church may suffer occasional defeats but will always rise and recover as long as it is faithful and loyal to God's Word. Our personal lot is immaterial if our children and grandchildren will win the battle. We face the future with faith and God will not let us down."

In America, the state observes "complete neutrality" toward the church, said Dr. G. Elson Ruff, editor of THE LUTHERAN, on the same program. Churches can "influence America's social and political life if they have the concern and strategy to do so," the editor continued, but because the average American Protestant sees little relevance between church and state a "wide and energetic enterprise like the Christian churches has had little effect upon government."

Church influence is seen because "Americans are interested in the church,

Bishop Lilje snips ribbon to o officially exhibition hall at Min apolis Assembly. Dr. E. Cliff Nelson, assembly director; Paul Luther Wetzler, arrangeme committee chairman; and Alb Anderson, exhibits commit chairman, watch with inte

they support the church, and they also vote," Dr. Ruff said. Government therefor finds it "politically expedient" to heed the churches' voice, but even "Lutherans in political life don't always show a keen Christian conscience."

East Zone pastors steadfast

The promise made by Bishop Dibelius at Minneapolis was being firmly backed up by the pastors in his diocese, according to reports from Europe. Most serve parishes in the Communist-dominated East Zone.

Last month the "progressive" East Zone monthly *Faith and Conscience* sadly admitted that Lutheran pastors in the Communist area were steadfastly clinging to their faith and refusing to cooperate with the Reds. "Our regional churches in East Germany have for several years been withdrawing more and more from cooperation with the constructive forces in our Republic," the periodical complained. It blamed "pressures" exerted on pastors by church authorities and reported that some clergy who had formerly cooperated with the Soviet ru of the zone were now turning away.

"Occasionally responsible pastors ing a favorable approach to our line thinking are being discouraged by unfriendly and clumsy attitude sh toward them by minor state authoriti the magazine said.

Conference break-up rejected

While LWF delegates were gathe at Minneapolis, the annual conventio the 300,000-member Wisconsin Syno nearby New Ulm, Minnesota, was de ing whether to break up the Synod Conference in which it is allied with Missouri Synod, a Norwegian synod a Slovak synod. None of these gr holds LWF membership.

Despite Wisconsin demands, th million-member Missouri Synod had tinued to engage in "unionistic practi by supporting military chaplaincy, Scouts, and other "church work" bodies that do not share the "same fa a 21-member committee reported. Spe complaints charged that Missouri ha

nsored with other Lutherans a Wash-
ton seminar for students, a conference
marriage and family life, a retreat for
theran chaplains in Bavaria, a work-
p for missionaries, and a visit to the
S. by Lutheran youth from other lands.
til Missouri removes these "offending
nciples, policies and practices" rela-
ns with it should be broken off, the
nmittee urged.

"We are all agreed on the issues," said
Rev. Oscar J. Naumann, Wisconsin
od president. "The question is, shall
break now or try once more to com-
e our differences?" After lengthy de-
e, delegates voted 77-61 to continue
the present in a "vigorously protesting
owship."

ests called Red tools

he Patriotic Association of Chinese
holics formed recently in Red China
labelled by the Vatican City news-
er *Osservatore Romano* as a tool of
Communists. The association, which
uded several bishops among its lead-
had announced that it would cut all
ical and economic ties to the Vatican
would still obey in matters of dogma
morals.

he Association had been forced upon
ese Catholics in order to make "reli-
s values surrender to . . . the totali-
n state dominated by atheists," the
can newspaper charged. Previously,
Vatican radio had issued a stern
ing to Roman Catholics in Com-
st-controlled countries not to attempt
et up national churches separated
Rome. The broadcast called the
group in China an attempt to create
m in Roman Catholic ranks under
pretext of patriotism of a "strange
r."

e Hong Kong *Sunday Examiner*
cted that "heavy persecution" of
China's three million Roman Catholics was approaching because they were "stronger in faith and discipline than those of other religions." The paper said the Communist aim was to eliminate Christianity in China.

School tax fight renewed

Californians were girding this month for the second battle in six years over taxation of parochial schools.

Until 1951, California had been the only state refusing tax exemption to such schools. Legislative action then freed private, non-profit schools from taxation. A statewide referendum in 1952 upheld the law by a very scant margin. Attempts to have the law declared unconstitutional were rejected by the U.S. Supreme Court last December.

This month, an organization called "Californians for Public Schools" announced that it had obtained more than 400,000 signatures of voters on petitions asking a new referendum on school taxation in the 1958 general election. Only 322,000 valid signatures were necessary. The proposed new measure would tax all non-public elementary and high schools, except where they are "used, held, and owned exclusively for the blind, mentally-retarded and physically handicapped."

Bishop calls it bigotry

Chiefly affected by the California statute would be schools operated by church groups. The 1952 action had taken 534 Roman Catholic, 143 Seventh-Day Adventist, 80 Lutheran and 106 other Protestant schools off the tax lists.

"Monopolists and bigots" represented by "the infamous Protestants and Other Americans United for Separation of Church and State" and by the Masons

More "Church in the News" on next page

were spearheading the move to tax parochial schools, said Roman Catholic Bishop A. J. Willinger of the Monterey-Fresno diocese. The POAU is composed of ministers who "capitalize on bigotry" and "stampede the gullible," he asserted, and "some Masons still persist in sticking out their fraternal heads and necks." California taxpayers were being saved about $90 million per year by parochial schools, he said, and "the tax exemption they receive amounts to little more than $1 million."

John A. Owen, chairman of Californians for Public Schools, disputed the bishop's figure, estimated the tax loss at closer to $5 million. He said the reasons for his group's attitude were that there is no ceiling on the amount of tax exemption that can be granted to parochial institutions and no state educational supervision of such schools.

Girl heads Luther League

For the first time in its 62-year history the Luther League of America has a girl president. At its biennial convention in Lawrence, Kansas, this month the United Lutheran Church's youth auxiliary elected for a two-year term Miss Judy Ford of Cherryville, North Carolina, a senior at Lenoir Rhyne College. She succeeds Malcolm L. Minnick, Jr., of Salem, Virginia.

The 21-year-old leader has been chairman of the LLA's recreation division and is a ULC delegate to the National Council of Churches.

More than 2,500 ULCA youth attended the week-long convention on the Kansas University campus. In his keynote address the Rev. Leslie Conrad, executive secretary, asked his hearers to "become salesmen and saleswomen for Jesus Christ." They should take a stand for their faith, a stand against sin, and a sensible stand on the subject of sex, urged.

HEADS LUTHER LEAGUE
Miss Judy Ford

President sets prayer day

Wednesday, October 2, has been p claimed by President Eisenhower a of prayer in the United States. A j Congressional resolution in 1952 provided that the President "shall aside and proclaim a suitable day e year, other than a Sunday, as a natio day of prayer."

"Each according to his own fa should engage in prayer and meditat on Oct. 2 to ask "wisdom and streng in seeking the "welfare of all pe through a just and lasting peace ac the face of the earth," the Presi urged.

And so forth

Bishop Theoklitos, 67-year-old Me politan of Patras, was this month ele 102nd Bishop of Athens and head of Greek Orthodox Church. He succ the late Archbishop Dorotheos.

canadian affairs

AN IMMIGRANT'S APPRAISAL

BY MID-YEAR, 1957, immigration to nada had hit 175,000. At that rate the al would be higher than in any other r since 1913, when over 400,000 new- ners arrived. But the government, rful of a shortage of housing and jobs ing the coming winter, ordered a wdown.

After July 31 only close relatives of migrants who have arrived earlier e to be admitted. Unsponsored per- s usually are the most difficult to ac- nmodate and will probably not get a nce to enter until 1958.

Among those affected will be Hunga- n refugees. Of the 34,000 arriving e last fall, about 6,000 are still re- ving emergency aid.

mmigration from Great Britain has n unusually high. Apparently the ies of unemployment and hardship winter ago are being forgotten. One comer writes things like this to the ks back home":

WORK:

t's a great country if you want to work l, and want to get on. But otherwise t think of Canada as the land of the penny. The initial test—getting your job—is the hardest. The immigrants t in my travels were all recent arrivals; seemed to have been out of work er than ten days.

A working day of 7½ hours may seem , but I can assure you that it is 7½ s solid. There's no such thing as a 15- ute discussion on the merits of last t's TV show while you get into the mood ork, or wait for the boss to come in. boss is usually first in, and working e the rest arrive."

NINGS:

No doubt about it, you can definitely do a lot more with your money here. The average Canadian has a great love of material things, and quickly converts his earnings into 21-inch television, a hi-fi radio, a refrigerator, washing machine, or the latest electric cooking range. Also, every house I've visited so far contains a set of encyclopedias bought from an enterprising salesman or from the local super-market, price 99 cents per volume per week."

CONVERSATION:

"The idea of 'keeping up with the Jones family' is treated very seriously here. This is particularly true where cars are concerned . . . Whenever Canadians get together cars are the main topic of conversation, with the seasonal sport of the moment a poor second."

CRITICISM:

"Canadians don't take very kindly to criticism, which isn't too surprising when you consider just how far some immigrants stick their necks out."

MANNERS:

"The first and outstanding thing you notice on arrival is that the words 'Please' and 'Thank you' appear to be almost nonexistent. In the restaurants and soda fountains one hears 'Gimme a cawfee.' The words 'Coffee, please' make you the center of attention."

CHILDREN:

"Young children are, without a doubt, pampered in the extreme, most Canadians being believers in 'child psychology,' and they treat child upbringing as a highly technical vocation. The old adage about children being seen and not heard is the last thing that is practiced here."

ADAPTABILITY:

"Any intending immigrant who is not prepared to adapt himself to fit into this new way of life might as well stay at home."

—NORMAN BERNER

NUMBER 1 PROTESTANT STATESMA

Franklin Clark Fry is known around the world for his high intelligence, exhaustless energy, devotion to his Lord, church, family, and Yankees

"THE MOST influential figure in organized Protestantism" is what a National Lutheran Council news report called Dr. Franklin Clark Fry last month.

That might sound like peculiarly Lutheran fondness for one of its own men. But that verdict is endorsed by numerous leaders in many churches, not only in America but in Europe and Asia. In a dozen years since Dr. Fry became president of the United Lutheran Church in America, he has become the foremost statesmen of world Protestantism.

This week he is scheduled to become the president of the Lutheran Wo Federation. He is also chairman of World Council of Churches policy-m ing central committee and chairman the policy and strategy committee of National Council of Churches in U.S.A.

WHEN DR. FRY rises to call a meet to order—especially if it is a large a diverse meeting in which there are ma cross-currents of opinion—things be to happen fast. He never loses control the proceedings as he slashes through p liamentary tangles with speed and d terity, letting the quips fall where th may.

The tall 57-year-old churchman—

A PAIR OF PRESIDENTS
At the White House this month

AT UNITED NATIONS HEADQUARTERS THIS MONTH
Secretary General Dag Hammarskjold, Dr. Eugene Carson Blake, Dr. Fry

eet, one and a half inches tall—
s into a meeting saturated with
ledge of every matter due for con-
ition, its past, present, and possible
e. These details seem to be filed in
apacious mind in complete order,
ng to be pulled forth for application
t the proper moment.

a smallish, informal meeting, Dr.
ermits himself the luxury of a good

As he leans back in his chair, his
s appear to droop momentarily and
gate eyes take on a slightly glazed,
rawn look.

seemingly oblivious to the hubbub
ices arguing a knotty or controver-
sue, he may pursue a favorite diver-
working a double-crostic puzzle.

ually, he's neither sleepy nor in-
nt. Both attitudes reflect deep con-centration on the subject at hand. Almost invariably he'll raise a pointed question that gets right to the heart of the matter.

DR. FRY is an adroit tactician and can rout an opponent before he knows what is happening to him. Frequently it's done with a quip that his irresistible humor cannot forego.

At one conference, a delegate held the floor unduly, not to say tiresomely, going over and over the same point and asserting time and again his readiness "to go to bat."

On the third repetition of this phrase, Dr. Fry could not resist. He brought his gavel down sharply and exclaimed, "Three strikes and you're out!"

On a television show, when the master of ceremonies expressed ignorance of the

vestments worn by the clergy, Dr. Fry retorted, "Well, why not go to church and find out for yourself?"

At the close of the program, the M.C., apologizing for the lack of theological content in the questions he had asked, was reassured by the reply, "Oh, that's all right. I thought they were up to the usual standards."

On occasion, Dr. Fry's quickness of wit makes him the target for similar sallies. At a dinner in his honor, the toastmaster praised him for his great patience. Dr. Fry, he pointed out, always gave the ULCA's Executive Board "all the time in the world to come around to his way of thinking."

His forebearance and kindness were put in more serious vein by a friend who said that "he is so far out ahead in his thinking processes, he has to exercise a saint's patience while he waits for the slower folks to catch up."

Men of Dr. Fry's own stature enjoy and admire the finesse with which he handles a situation. More deliberate men may feel frustrated, and sometimes resentful.

ALL CONCEDE, however, that "F. C. Fry," as he signs himself in a neat, fine scholar's hand, is serving his church and Protestantism with rare distinction and ability.

"He works like a horse from morning to night," says Dr. Frederick R. Knubel, president of the ULCA's New York and New England Synod, "and he makes everyone around him work like a horse from morning to night."

When the Rev. Thomas B. Kline was sent to be Dr. Fry's assistant at Trinity Church in Akron, Ohio, the young man arrived by car about 8:30 in the morning. Dr. Fry immediately began initiating him into his duties. Within the hour, the two men were visiting the sick at St. Thor Hospital.

"About three weeks later," Kline calls, "I finally got all my bags out of car."

IN 1944, at 44 years of age, Dr. became president of the largest Luthe body in America, now numbering ne two and one-half million members.

From that day he steadily gai prominence as a pivotal figure in the tional and international activities of ganized Protestantism. Along the he has been awarded 14 honorary deg by colleges and universities.

When Lutheran World Relief was ganized after World War II in 194 the material aid agency of the Nati Lutheran Council, Dr. Fry was ele and still remains as president. Since he has made numerous trips to devastated countries in the interest church relief and reconstruction.

In January, 1951, he made a round-world flight for Church World Serv "One Great Hour of Sharing" ap inspecting conditions and needs of placed persons and war refugees. O return he reported in person to the p dent of the United States and to nation via radio and television.

In Sweden in 1947 when the Luth World Federation was formed an was named treasurer, Dr. Fry was ing to appear on an international hookup. While standing by for speech, he said to the engineer acros Atlantic:

"How did the New York Yanke today? I won't go on the air until tell me."

The Yankees are a passion with Fry. He has been heard to remark his four major interests in order o portance are:

. The Lord. 2. The Lutheran Church. The family. 4. The Yankees.

He does not always remember his own phone number, but he can tell you batting average of many a Yankee k through history. "I can always look my telephone number," he says.

RELIGION HAS LONG been a family mat- with the Frys. The boys become pas- , the girls marry pastors. Dr. Fry is third generation of Lutheran pastors his family. His son, Franklin Drews pastor of St. Philip's Church in oklyn, is the fourth generation.

Franklin Clark Fry, an only child, was in Bethlehem, Pa., Aug. 30, 1900, was taken to Rochester, N. Y., before was a year old. His childhood and hful memories all center around the rch of the Reformation where his er, the Rev. Dr. Franklin Foster Fry, pastor of a large congregation for y years.

rom the time he could toddle, young nklin went to church and enjoyed his r's sermons. He eagerly absorbed 'colorful words" and the "interesting ery."

hen he visited his grandfather, he d listen to more sermons, for the Dr. Jacob Fry ended a long life of ch service as pastor of the Church he Ascension on the campus of Lu- an Theological Seminary at Philadel- , where he was professor of homilet- or 29 years.

rhaps from this childhood enjoy- of sermons has come Dr. Fry's em- is on the precise use of words. The r-like quality of his mind is often buted, at least in part, to his keen- ed mother now approaching 90 and very much alert.

oung Franklin never had any other but that he would be a preacher. In preparation he studied Greek three years in high school. Then the gangling youth went off to Hamilton College for a thorough grounding in the classics, enjoyed debating and chess, and topped his studies with a year in the American School for Classical Studies in Athens, Greece.

Dr. Fry might have been equally successful as a professor—he was always arguing with those he had in college—as an actor, or a politician.

Five years ago, Dr. Fry noticed that he was tipping the scales at 255 pounds. His cheeks were cherubic. He asked his doctor if he had not better reduce. "Why bother?" said the doctor. "You're a tall man and you're very fit."

But he reduced anyway. "It was sheer vanity," he said. Today he weighs 185 and because of his height looks a little gaunt.

RENOWNED as Dr. Fry is for his organizational skill and his administrative genius, he is also outstanding for his high level of churchmanship. Says Judge James F. Henninger of Allentown, Pa., one of the ULCA's leading laymen, "his greatest contribution is spiritual."

To Dr. Fry, real faith must not be merely a thing of vague emotion, but a product, too, of the intellect, grounded in a sturdy theology, one "to teach, to saturate, the inquiring and absorptive mind of man."

He believes wholeheartedly that nothing is more important than to preach the gospel and administer the sacraments, and he looks forward to returning some day to the parish ministry.

Many things contribute to Dr. Franklin Clark Fry's stature as a giant of modern Christianity, but above all is the clear, strong evangelical witness that marks him as a dedicated man of God.

TEEN-AGERS GO TO WORK

There were 175 young people who paid their own expenses to "work camps" so they could invest a week in genuine Christian service

THE PAINT-SPLATTERED TEENAGER was sobbing quietly in her sleeping quarters. It was her second day at a Luther League work camp. She was homesick.

Six days later the same girl was sobbing again. It was farewell time. She didn't want to leave.

One young fellow said that when he first walked into the work camp he wanted to walk out again. Later, he dreaded the final goodby.

Such stories pop up every summer at Luther League work camps. These come from the files of a Philadelphia camp at Apostles' Church in mid-July. This is a Negro congregation, and because it is located in a rough neighborhood, it was considered one of the tougher projects on the 1957 slate.

PARTINGS WERE regretful, too, at the close of the seven other Luther League work camps this summer. Not just because the youths had gained in Christian maturity from tasks well done, and not merely because the communities they touched were grateful for help. It was more personal: the growth of genuine liking and

On stepladders and scaffolds the teen-agers cleaned and painted walls, but had time for study and prayer

SSED UP
SUNDAY,
RKERS LED
SINGING
MISSION
EATTLE

ect and understanding between hu-
s of widely different backgrounds.
t a work camp you work. And the
k is something that really needs to
lone. At Apostles' Church, for in-
ce, the basement was in poor state.
were the front and rear vestibules.
he jeans-clad work campers washed
n walls and ceilings, scraped off old
t and paper, patched holes with
er, and painted.

MILAR PROJECTS were completed at
r camps. In Seattle, the campers
ted and cleaned up the Lutheran
pass Mission in the skid-road sec-
In Chicago they prepared a day-
ol classroom and a community play-
nd for Woodlawn Immanuel Church.
enovating the Plymouth Christian
h center was the job in Minneapolis.
lings were repaired at the Lutheran
ren's home in Zelienople, Pennsyl-
, and at the ULCA's Konnarock training school in the Virginia mountains. Campers built a fence around Good Samaritan hospital in Edmonton, Alberta.

The Virgin Islands work camp lasted a month instead of eight days. The dozen Luther Leaguers on this assignment worked two weeks around the Caribbean Synod's Queen Louise Children's Home, on St. Croix, and another two weeks fixing up old Nazareth Church on St. John.

Altogether, about 175 volunteers aged 15 to 24 took part, including a dozen foreign students. All paid to work. None got wages. Each paid his own travel expenses—some great distances. Each put up $20 for living expenses.

They roughed it, sleeping on cots in makeshift dormitories and preparing their own meals. They got blisters and splinters and aching backs. And they loved it.

THIS WAS the third year for "Operation Dirty Hands." Results have convinced Luther League officials of its importance. Work projects are tied definitely

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story is written by Marjory Louise her of Seattle, Edgar Trexler of ord, N. C., S. B. Hagen, Philadelphia

to the total program of the church and its concern for all people.

The impact is evident in the communities served by the work camps. In Philadelphia the congregation knew, well in advance, that the campers were coming. But they didn't know just what to expect, said Pastor John D. Cooper. Frankly, they didn't think a bunch of kids could do much.

They took real notice when dirt and paint began to fly. "This camp really knocked the whole community out," testified delighted Pastor Cooper. "It even impressed our friends across the street." He bent a thumb at the imposing Roman Catholic church on the other side of Susquehanna avenue.

Apostles' Church is a mission under development where about the only white people left are storekeepers. The former white congregation moved away long ago, and the new parish is being built among resident Negroes.

FAMILIES in the area are mostly in low income brackets. The Board of American Missions, the Pennsylvania Ministerium and friendly ULCA congregations have contributed. It was a natural spot for a work camp, since the church building requires much renovation.

Perhaps no work camp ever gets a smooth start. Certainly there were unexpected practical difficulties to iron out when the director, Pastor Donald Pichaske, and 17 girls and eight fellows arrived on a July Saturday at Apostles' Church.

Quarters were rather cramped for the girls, who bedded down in a room back of the church sanctuary. Washroom facilities were skimpy. It took until Sunday evening to get the kitchen in order. Meanwhile the campers and the congregation got a look at each other during the Sunday service.

The beds were cots in the church baseme

Time out for music after the day's wo

Girls cooked the meals in church kitche

Pastor Don, whose specialty is parish ducation, let the campers make most of he decisions themselves. They voted first or a 6 A.M. reveille, so as to get break- ast over early and get started on the ig job.

FIVE HOURS is the normal work camp tint. Afternoons were left open for rec- eation and sightseeing. One day the roup visited Luther League headquar- ers and the United Lutheran Publishing ouse in mid-city. Another time they alked (oh, blocks and blocks) to the rankford Lutheran Settlement House.

One afternoon was spent visiting his- oric shrines, like the Liberty Bell and etsy Ross House. Once they went swim- ing in Fairmount Park.

Evenings brought Bible study (Amos) nd devotions, with leadership rotating mong the campers. Special events in- uded talks by local experts on the social onditions they were seeing for them- lves—housing blight, juvenile delin- uency, racial tension.

Pastor Cooper had been disappointed ecause leaders in his own church's outh Fellowship begged out of par- cipating in the work camp. By mid- eek, though, an odd thing happened. he local youths had been hanging ound and getting acquainted with the mpers. Now they came to the pastor nd told him they'd like to join.

It was too late to get in as full camp- s. But the tardy ones did lend willing nds with the work from then on. As aftermath, they and other church eners are continuing with regular main- nance and renovation tasks. They are inting the kitchen, for one thing.

The local small-fry helped from the ginning, proud to run errands and eld junior-size paint brushes. Some the adults dropped around to see what was going on. The whole neighborhood became aware and asked questions.

"You mean they really paid to be al- lowed to work?" Here was witnessing for Christ in a way not known before in these surroundings.

Nearly all the campers said later they thought they had come to understand the people of the community, at least partly. But many admitted that eight days are too short.

OPINIONS VARY on whether work camps should be for longer periods. The five-week experiment this year in the Virgin Islands was an extreme variation, but its cost ($190) would be too much for many Luther Leaguers.

Anyway, the extra time made ac- quaintance easier. The people were "so nice and friendly," reported one V.I. camper. "I'm corresponding with sev- eral," said another. There were tears at departure, on both sides, said Pastor Myron M. Teske of Chicago, the director.

Getting into strange places and new situations is part of the value of work camping. Most leaguers ask for assign- ments far from home, and LLA officials try to comply. Adventurous souls are encouraged.

Thus Southerners find themselves rub- bing elbows with Negroes in Northern slums. Californians come east and New Yorkers go south and west. Christian love knows no regions, no color line.

EVERY CAMP has a team of Luther League caravaners on its roster. The caravaners spend other weeks jacking up league activities in various congregations. Foreign students, too, mingle with the campers. The experience in fellowship, in learning "other ways," is good for them and the statesiders alike.

For most campers the experience is "inspiring, rewarding and unforgettable,"

as one girl wrote to her director the day she got home. "Naturally," she went on, "you had to want and try to receive something, and I certainly did."

She might have added you had to want to give something. This she did, and therefore received as well. That's how work camping works.

THERE IS an unusual catalog which is called *Invest Your Summer,* A Catalog of Service Opportunities.

In the 1957 issue one brief listing was headed Seattle, Washington: "Persons 15-24 years of age. Painting and cleaning at the Lutheran Compass Mission . . . located in the 'skid-road' area . . . reaches out to all races and conditions of men."

Are there young people who will voluntarily spend eight days in such an environment? Pay a fee of $20, plus travel? And call it an investment?

There are. Eight young men and girls came to this work camp. Only one of the group was from the state of Washington. The others came long distances—Minneapolis, Milwaukee, Atlanta, Baltimore, and Germany.

First arrivals were two girls, at the unexpected hour of 5:30 A.M. The look on the taxi driver's face when they gave him the street address was understood only after they became acquainted with the Compass Mission and the area it serves.

Playtime on Lake Washington in Seattle

Artists with paint—and in human relatio

The Seattle Skid Road is a small s tion on the waterfront, inhabited by hu dreds of men officially classed as "tra sient laborers." Except for a few Indi prostitutes, women and girls are rar seen on these streets.

LIVING AND WORKING in the Missi building for more than a week, the I ther Leaguers had opportunity to see many sorts and conditions of men w come there, and the ways in which staff members attempt to meet th needs. On the last evening Pastor Ed Bracher, superintendent of the 35-ye old institution, talked to the group ab alcoholism, Number One problem on of America's skid rows.

Under the leadership of Pastor P Baughman, camp director, the gr learned about social problems in areas adjacent to the Skid Road. T visited Neighborhood House, a c munity-sponsored interracial progr They learned about Associated Luthe

"Father, we thank Thee for Thy gifts and for opportunity to serve Thee"

fare and its work with broken famiand unwed mothers. They worshiped Filipino Methodist church, and the wing Sunday with an interracial conation of the Missouri Synod. They ed Pastor Olin Dasher conduct a day night service in the city jail.

he busy week included contacts with A churches—Sunday school in one, nic with the Luther League of an-. One afternoon there was a ferry to Bremerton where Leaguers of iah Church showed them the Navy . On another day the group con-ed a service for residents of a home he aged of the Augustana Church. last hour at the Mission was spent nducting the chapel service for men e Skid Road.

EACH DAY began and ended with group devotions, and at some time included an hour of Bible study. There was still time for sightseeing, a movie, and swimming in Lake Washington.

Did the work get done? It did. The Compass Mission has fresh paint in two large dormitories. And the chapel is clean, walls, windows and venetian blinds. But this is not the whole story.

NEWS TRAVELS fast on the Skid Road. *Who are these kids? They're from the church. They're helping at the Mission.* Their presence on the street was a Christian witness.

A group of youth and their leader had invested a small part of the summer in Seattle, with profit to the Kingdom.

WHILE THE CHRISTIAN MESSAGE is always the same, the strategy for the church must be made to fit the particular city and community. Cities have personalities. Like people, they vary in age, size, living standards, and even in spiritual development.

—MURRAY H. LEIFFER in *The Effective City Church* (Abingdon)

Only Christ Can Make Us One Famil

We are enemies—or at least neutrals—toward o another until Christ unites us in his perfect lo

By G. ELSON RU

FROM WHAT WE READ in the newspapers about the United Nations, it seems that the organization is misnamed. It should be called the Divided Nations. Each nation struggles against the others on behalf of its self-interests.

We don't need to be surprised or cynical about this. Ever since nations have existed they have been in intense competition with one another. In every part of the world and in every century the ground has been soaked with the blood of dying soldiers. It's better for the nations to send their diplomats to UN headquarters to fight with words than to send bombing planes into World War III.

But why is the world full of hostility? It is often said that the people of one nation do not actually hate the people of another except when they are injec with hysterical wartime propaganda. it can't be claimed that people of various nations genuinely love one other. As long as there is no love, t is always fierce competition of self-in est and the possibility of war.

WE DON'T HAVE to go to the Un Nations to find examples of our hu quarrelsomeness. We can find it in divorce court. People who have pr ised to love and comfort each othe long as they live come with their law to describe in painful detail how have failed to keep their sacred prom

Fortunately, not all or even a maj of marriages end in divorce. Innu able individuals live quiet and pea lives, not disturbing or defrauding neighbors. In fact, they hardly that their neighbors exist. But this i

SECOND in a series on the theme of the Minneapolis LWF Assembly, "Christ Frees and Unites"

er angle of the gnawing problem of unity in our world. Even when we not aggressive toward one another, may be indifferent.

There are countless people who suffer te loneliness in a crowded world. ere are old people whose cheerless s are spent in glum resentment at be- forgotten and unloved. There are ng people who thirst for encourage- nt and approval but find even their ents careless about their needs.

Difference in the color of skin, distin- shing white people from Negroes, cuts eep gulf across the life of such a na- as the United States. There is a ous uproar about letting black chil- n attend white schools, and homes dynamited because their owners fa- letting Negroes sit beside white peo- in buses.

s THIS the world God made, where e people live in hopeless poverty and rs look for new ways of displaying r great wealth? Can it be God's world le millions of people are homeless in gee camps and others have homes palaces?

his was God's world when he created d called it good. But the people he ted to inhabit it and to whom he gave dom to make their own decisions e used their freedom by rebelling nst God. Adam and Eve in the old disobeyed God's command. In the chapter of the story, Cain, their born son, murdered his brother. n the divine gift of freedom is turned nst its Giver, the immediate conse- nces are strife and death.

is easy to wish that this might be a eful world in which all people are tionate and helpful neighbors. Many ve that the only religion they need e Golden Rule: "Whatever you wish that men would do to you, do so to them." The tragic difficulty is that we find it impossible to live by this rule unless we become new people. We must be cured of our disease of being self-centered. We must encounter the God who reveals his love to us in Christ.

INTO A WORLD such as this Christ the Redeemer has come to liberate us from our bondage to sin. The immediate result is to unite us with one another in love. "By this all men will know that you are my disciples," said Jesus, "that you also love one another."

In trusting Christ as our Saviour, in whose name our sins are forgiven, we are united with God our Father from whom our sins separate us. This brings unity into our lives, for we are all to some extent split personalities until we find wholeness as newborn children of God. (The old word "holy" seems like a Sunday word, not of much use in everyday living. "Integrated" is a word now used frequently by psychiatrists. It may surprise us to learn that these two words have the same meaning.)

We haven't time, though, to sit down merely to enjoy the peace which is ours when warfare within our own personalities is ended. We are sent off immediately on errands of loving service to others. Now we have strong motivation for deeds of kindness. We are called to comfort the brokenhearted, visit the lonely, share with the needy.

IT WOULD BE unrealistic to suppose that for many of us our redemption in Christ is effected so suddenly that overnight we become perfect in walking in the Christian way of life. From our baptism in Christian faith until the day we leave this mortal life we are pupils in Christ's schoolroom, and many of the lessons we are slow to learn.

The schoolroom is the church. Here our Lord unites his disciples in a community of learners and gives his Holy Spirit to instruct us in his truth and life.

Very promptly, though, we discover how our human disunity is carried even into the household which our Lord established as the place where the whole human family is to be united in faith and love. For the church itself, as we see it, is divided into many churches.

It is not necessary that all churches be united in one visible organization which might be tempted to exert its influence in ways which are not committed to it by its Lord. It is not necessary that rites and ceremonies should everywhere be conducted in the same manner.

Real differences, which seriously divide the church, can only be differences regarding the essential work which the church is intended to do. As the workshop of the Holy Spirit the church's business is to be the channel of the means by which we are awakened and nourished in the Christian faith and life. This is the proclaiming and teaching of the Good News, the gospel regarding the Saviour, his birth, life, death, and resurrection. Where this gospel is rightly taught, the true church exists.

INTO THIS COMMUNITY of Christians our children become members through baptism. For our strengthening in faith and our growth in grace the Lord's Supper is administered as our Lord commanded. To be the true church, the only necessities are that the gospel be rightly taught and the two sacraments rightly administered.

There is a unity in the church underneath all the diversity, because in all the churches there are innumerable individuals who are saved by the gospel of the crucified and risen Lord, whose sins are forgiven, and who are strengthen in faith through the sacraments.

But many man-made traditions ha accumulated in the churches, which a dividing lines separating them.

There is serious and widespread effo now underway among the churches re-examine traditions and determi whether they must necessarily persi Even though such divisions continue, people of God must not be divided.

CAN THE CHURCH really do anythi to still the strife among nations a temper rivalries and jealousies amo individuals? The church can do o what its Lord enables it to do. It has strength of its own apart from him. cannot fulfill all of its Lord's will, b cause it is composed of people who a still imperfect in faith and love. Its fo most task is to convert all nations to fa in Christ, and to nurture and strength all believers in more perfect trust a obedience.

As Christian believers go about th daily tasks, they find themselves capab by their God-given grace, of many a of charity and unselfishness. Many of t poor are given food and clothing. Ma homeless find homes. High standards justice and mercy are lifted up. The fluence of the Christian community been like a warm Gulf Stream flowi through the cold waters of human affa

The kingdom of God will not co until at the end all of the redeemed a brought into obedience to God's h will. But even now the kingdom is co ing as loving deeds are done in Chri name. The church is not the kingdo but the kingdom's servant, sent to a nounce that the kingdom is coming a to explain its way of life. In the chu God gives us through our Saviour gifts of freedom and unity.

FIVE MAKE A FAMILY:

NEW LEAF

IT WAS NICE to wake up in my own me. Vacations are fun. It's good to be ay from all the familiar duties, but more fun to pick them up again.

I lay there stretching and yawning and hering the cloak of my home about . I was no longer Connie Melton on cation. I was mother and wife, back in proper role. I felt more like my real .

The prayer in my mind as I fell asleep night came back freshly in the morn- light, "Thank you, Lord God, for ing care of all of us and bringing us ely together once more. Help us to e one another more each day and to do r will."

WE AREN'T a demonstrative family. don't talk about our affection so ch as we live it. Karen and Pete had n carefully casual in their greeting evening and I had followed their l. No use being what Pete calls ppy."

ust the same, the love was there in en's remark, "Staying at the Maw- s was really terrific, but I'm glad 're home," and in Pete's playful poke Dan's ribs.

ut love is only half the story. Love gs obligations. There's work to be e. It was time to be up and at it. parently Dan was way ahead of me e. He must have dressed before I n stirred.

glanced at the clock on the bureau, sat bolt upright in dismay. Nine- y! What had the family been think- ing about to let me sleep so long on my first day at home!

There was the sound of a footstep in the hall and the door opened softly. Karen appeared with a tray in her hands. "Well, sleepyhead! Thought you were never going to come to. How about some breakfast?"

"WONDERFUL! I could eat a horse. Just give me a minute to brush my teeth."

"Make it just a minute or your toast will get cold."

When I climbed back into bed to be waited on like a lady, Karen placed the tray in my lap. It was beautiful. She had even placed a crisp zinnia in a glass salt shaker without the top. I bowed my head in thanksgiving for more than the food.

I took a sip of orange juice and leaned back against the pillows. "Did you have family prayers without me?"

"The way you were sleeping, we figured you wouldn't mind! Dad said to let you sleep as long as you could. The trip yesterday in all that heat was tiring."

"And I don't suppose he was tired at all."

"He didn't seem to be. He went off to work whistling."

"Did he get his own breakfast?"

"Of course not! I got it."

"And who got you up?"

"I got up under my own steam. It's so nice to have everything back to normal I didn't need to sleep."

WE WERE TALKING of surface things, yet we were both aware of the unspoken

part of our conversation. "It's nice to have a grown-up daughter," I remarked.

"And even your un-grown-up daughter says she's glad she isn't an only child after all. Pete and I were so flattered we almost fell off our chairs."

I finished the last bite and handed Karen the tray. "Thank you, sweetie. That was delicious. Now I should have enough pep to tackle my chores. Did Pete carry out the trash, or is that too much to expect?"

"Didn't even have to be reminded. Now he's gone to Gray 'Y' football practice. That boy will be all brawn and no brains, I'm afraid. But that's what boys are like, I guess. The crumbs!"

"Hey! You're speaking of half the human race."

"Oh, they get better as they get older. Chuck has brawn, but he has brains, too. We had some very interesting talks while I was staying over there." She put the tray on the bureau and ran a comb through her hair, studying the effect. "I think older men are much better talkers than high school kids."

I REPRESSED the smile I felt coming on at the thought of calling Chuck an "older man." He's all of twenty-one. "More interesting than Frank?"

"Frank? Oh, yes, Frank. I haven't seen him except at the church. I was busy doing things with the Mawson family when he wanted to go to the movies and he didn't call me any more. Acted very sore and childish about it."

While I was relieved that her constant companionship with Frank had had an interruption, I hoped she wasn't getting ideas about Chuck. I don't like to see youngsters go steady in high school and Dan and I had been aware that she and Frank were headed in that direction.

Still, fixing her affection on Chuck would be bound to bring unhappiness. If he is an older man to her, she's certainly a child to him. This would be a different story from the group "crush" her crowd of girl friends had on Pastor Sym when he first came.

I started to say something, then caught myself. She has to do her own growing up. If some of it is a little painful perhaps it's a necessary sort of painfulness. Chuck may enjoy her admiration, but not enough to wilfully encourage her. I had better try to keep a good tight lock on my lips.

THE CLOCK on the bureau had been ticking away relentlessly. By this time I was dressed. But how in the world would I ever get through all the work I had planned for the day? It just couldn't be done. Something on the schedule would have to go.

As we made our way downstairs, I glanced into the living-room, still gleaming from the cleaning Karen and Pete had given it yesterday. That would need no attention. Nor would the kitchen. The dishes were done, except for those on the tray Karen was carrying.

"Surprised?" she laughed. "You'd better be. That's how I got Susie to help. And she really did help! Looks like our whole family has turned over a new leaf. Not that we couldn't stand it. Sometimes we act pretty selfish, but we just forget that you haven't three pairs of hands. Chuck says that's what's wrong with Marilyn when she tries to duck out of housework. And can she ever find excuses to vanish at the right moment!"

Together we got the laundry started to the refrain, "Chuck says this," and "Chuck says that." And what Chuck said made sense. I was glad that if she had to concentrate on an "older man" it was someone like Chuck.

EXPERIMENT IN SILENCE

AMERICANS ARE noisy. From the time we get up in the morning until we go to sleep at night, noise fills our lives. Sound is so much a part of our lives that when we are suddenly confronted with a gap of silence we are frequently dismayed.

We turn on the radio "for company" even though we don't "hear" the sound. We expect our lives to be filled with sounds. The absence of it, we say jokingly, is "deafening."

But for all of our appetite for sounds, we need quiet moments. We know that once we have overcome that first embarrassment in the initial moment of silence, there is a refreshing strength that comes from occasional periods when the world is shut out, noise ceases, and all is still. Like a cool refreshing drink on a hot afternoon, silence is a precious gift.

THE CHURCH has frequently urged its people to use this gift. One recalls the words of the Psalmist "Be still and know that I am God" (46:10) and the admonition of the prophet "Be silent, O all flesh before the Lord, for he is raised up out of his holy habitation" (Zechariah 2:13) recalls those other familiar words, "The Lord is in his holy temple; let all the earth keep silence before him."

Prayer for most Christians means talking *to* God. We go to our place of meditation and read our Bibles, letting our thoughts flow from the words of the Holy Writ, and then we pray. We tell God our faults, we lament our errors. We beg his merciful forgiveness and gracious goodness. We bless him for his kindness to us, remembering his gift of his only son.

We make our petitions and offer our intercessions for loved ones, friends, and nations. Such "talking" is only half of prayer, for true prayer is conversation with God. When we talk with someone we know that such talk is an interchange. First one talks, then the other, but always it is an exchange of voice with voice, heart with heart.

This is true prayer and in it we know that even as we lift our thoughts to God, he speaks to us. Who hasn't found in quiet moments that when he has nothing to say, God has, and the voice of the Almighty comes to our hearts just as clearly and intelligibly as if from the television set in the corner.

SOME PEOPLE have found that prayer gains in value when they allow God to speak more and they speak less. In the history of the church, pages are filled with the lives of devout children of God who have learned to sit in silence and wait on the Lord.

Sometimes we moderns have looked a bit skeptically at the ancient saints who in their peculiar expressions of piety vowed perpetual silence. We don't take too happily to monastic orders within Roman Catholicism where men and women never speak except to praise God and communicate with one another by a complicated sign language. God made us to talk and we ought to use the gifts he has given us. There may be strength in silence but silence has its place and must be used properly.

But how often do we keep still before God? How often during the past week did you stop in the demanding pattern

of your daily life, filled with the sounds that beat time to the hurried pattern of anxiety and cares and responsibilities, and keep silence? For all the words that poured forth from your lips, how many did God speak to you when you kept still?

We seek our inspiration in church. Worship in our congregations becomes the weekly "shot-in-the-arm" which sustains us for the mad hurry of the week that lies ahead. One hour out of 168. Not a very good average.

Think then of how many times our Lord went off by himself to pray. It might be in a mountain or at the temple, in a field or a fishing boat, but frequently he went to listen in silence to his Father.

We give one hour and that hour must carry us through all that faces us. Even when we go to church there is little time for silence. Something is always going on. There must be no awkward pauses, no embarrassing gaps. The service must move along, so when do we keep silence?

THIS QUESTION has been faced by the men who prepared the new *Service Book and Hymnal.* I have been told that an interesting new rubric is to precede the Introit. A congregation using the new book will begin with the confessional service, hear the declaration of grace, or —before communion services—the absolution, and then the rubric provides that silence shall be maintained for a brief while.

One wonders if, as we learn to use the new book, we will appreciate the wisdom of this rubric. We come to church filled with an awareness of our faults, failures, shortcomings. In the church with the opportunity afforded in confession we can divest ourselves of all these. Like Christian in Bunyan's *Pilgrim's Progress* we stand up at the foot of the cross and the heavy weight falls from our shoulders. This is the absolution, the assurance of God's gracious forgiveness.

Then all is still. The organ is quiet. Voices are stifled. No song rises. The altar candles flicker in the quiet, while men and women and children, pastor and people, sit or kneel in quiet meditation. God himself is present. And in silence we listen to his voice.

Is this the way it will be? Can we learn to sit still or remain quietly in prayer on our knees, thinking of the good God who has lifted the care of the world from our backs and borne it for us? Or will we allow minds to wander and anxiously fret, waiting for the service to continue?

There is limitless joy in silence. Be still and listen. God is speaking.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Contrast

QUESTION: Willard did a fine job in grade school, and was graduated with an excellent record. He was fond of his teachers, especially one in the eighth grade. She was friendly to him.

Now Alvin is in eighth grade. The teacher says his work is poor, and I know that he doesn't like her. She considers him lazy. She reminds him repeatedly of how well his brother did in order to spur him on. I believe it has the opposite effect, but I don't like to tell the teacher

REPLY: The teacher is undoubtedly doing the wrong thing. Most children resent such comparisons—or contrasts. No one, at any age, wants to become a duplicate of someone else. What the teacher sees as laziness may be a form of rebellion against being identified with Willard. Whether he fully realizes it or not, he wants to be different, and he accomplishes it by his "failures" and "laziness." Through it he gets a kind of attention, though not a very gratifying sort.

Does the teacher, or do you, actually know just what quality of work may rightfully be expected from Alvin? Has he been given intelligence tests? If not, they are in order in order to find out what is what—to know what the boy is capable of doing. With this information in hand, both you and the teacher will be in a better position to handle Alvin's problem.

You and Alvin's teacher ought to discuss his problem in the light of real information. If she doesn't realize it, you ought to call to her attention the error she has made in holding Willard's work before Alvin as an incentive.

Even her thinking of one as superior to the other may find unintentional expression which would not be wholesome. In the meanwhile give Alvin a fair degree of praise for the things he is able to do and actually does. Patience and intelligent handling should bring about a solution of the difficulty.

terference

QUESTION: For the past nine years we ve been located in the Middle West, ly twenty miles from Mark's old home ere his parents still live. He now has offer to go to the Pacific coast, with ood promotion and a sizable advance salary. I think he should accept it, and I believe he would like to do so.

But there is his mother. She objects to his going, even though two of her other children live nearby. Ever since we were married she has tried to be in on every decision we have had to make, and she tries to swing them her way.

Mark has gone far to please her—further than I'd go—but I try to keep quiet. But this decision is so important that I want Mark to have a chance to make up his own mind rather than again submitting to his mother. We have two children, and she insists that she cannot see them go so far away.

REPLY: This is an issue for you and Mark to decide in an atmosphere free from pressure. In-laws ought to know better than to try to influence the decisions of married couples. They have their own lives to live and their own careers to work out, and they should be free to do so.

This sort of interference is constantly taking place. It is basically selfish, aggravated by various conditions and events in the experience of the meddlers and their victims. How difficult it seems to be for such persons to see what damage they do.

It is not amiss to talk to Mark's parents about various matters, but it should always be clear that the two of you are the responsible persons and must determine what your course will be. Careers and marriages have both been wrecked by attempts by relatives and close friends to influence the decisions of others unduly. You and Mark should present a solid front in whatever you decide, at the same time showing due courtesy to his parents.

Someone needs to set the erring in-laws straight. Evelyn Duval offers valuable help in her book, *In-Laws*.

We Should Imitate God

A Christian tries to walk in his Father's footsteps—even though he can't make it

By JOHN SCHMIDT

Read Ephesians 5:1-2

WE ARE TO BE "imitators" as well as "followers" of God. The idea is presumptuous, if we should think ourselves capable of any truly adequate imitation.

Paul closed his last paragraph (4:32) by suggesting one aspect of such imitation: "forgiving one another, as God in Christ forgave you." Now, with broader strokes, he continues this portrayal of the Christian life.

At best we are like a very small youngster who struggles vigorously to match his footsteps to those of his father. Yet, though this is true, it is equally true that the Christian believer should act in his own sphere as God does in his. We can't imitate him as Creator, but we must imitate his loving providence and his redeeming grace. Our hands must be outstretched in helpful service to the needy. Our compassionate love must reach out to even the most unlovely of our neighbors.

THIS DARE not be understood as though we are called upon to take the historical Jesus of the four Gospels as an ethical example, as young Americans might model themselves after Lincoln or Lee. Paul and the rest of the early Christian community knew "this same Jesus" of Galilee's streets as the Lord who is "far above all rule and authority and power and dominion."

We are to "imitate" *him*—not as duplicating snippets of his earthly activity, but by reproducing his loving concern, by sharing in the tremendous drama of salvation which reveals God's condescending love, even to the anguished depths of the cross.

But how? The question becomes urgent. Paul's answer is simple: "as beloved children." This suggests both the motive and the power of our imitation.

Because God has made us his children loving us greatly, we can live like children of God. Like children in every home, our imitation of our Father and Elder Brother is both conscious and unconscious, but always it roots in the relationship into which we have been born. Children are expected to look like and to act like their Father (Matthew 5:45). They can, because the life of their Father is in them.

THE QUICK SHIFT in Paul's thought from God the Father (verse 1) to Christ (verse 2) is significant and characteristic. God's nature of love is known through his Son (I John 3:16). Our Lord's death is the ultimate revelation of God's nature and will. It shows the quality of that love —self-sacrificing, free, ungrudging, total.

Paul suggests that this death is sacrificial, an idea more fully developed in *Hebrews*. Here is no thought of a man offering of his own to God, but of God giving his Son as a sacrificial lamb. Not only does Deity receive the sacrifice, but Deity serves as the high priest, and the sacrifice is itself divine!

For decades there has been heated discussion as to the precise meaning of the preposition "for" (Greek: *huper*)—

Dr. Schmidt, author of this series of studies in Paul's Letter to the Ephesians, is pastor of Indianola Church in Columbus, Ohio.

"Christ . . . gave himself for us." The vast number of the first-century papyri, written in the Greek dialect used by the New Testament writers, that were found in Egypt recently, have answered the question. These include numerous letters that were written by professional scribes for illiterate customers. The signature consists of the scribe's name *huper* the customer's. Christ's death, then, according to Paul's language, is "in our place," "on our behalf." This is the highest demonstration of the unique love of God.

And it is *this* love that we Christians are to imitate, "as beloved children."

IT SHOULD be obvious that such love cannot be coerced by others or manufactured by us. Some outside pressure might indeed force a man to act as though he loved. If the coercion were threatening enough, the "act" might be convincing enough to seem real to anyone who could see only the outside.

But here we are concerned about the judgment of one "unto whom all hearts are open, all desires known, and from whom no secrets are hid." It is not this sort of "imitation" that Paul commends!

Nor is this Christian love achieved by any sort of spiritual bootstrap-lifting. We can perhaps manufacture within ourselves a love for the "good, the beautiful, and the true"—even though this involves much greater struggle against the basic set of our wills than the romanticists among us realize. We can, however, train ourselves to love the admirable and the lovely.

But that is not the kind of love to which we are called. God's love—and this is to be "imitated" by us—is precisely for the unattractive and the unlovely, for sinners, who even after they have received the gifts of God prove themselves ungrateful and willful. How can we come to possess a love like that?

EVERY WRITER of the New Testament knows the answer: this Christian love is always a response. The Christian's love is the result of the hearing of a love story —God's love story. When a man really hears the gospel story of this matchless love, that caused the eternal and holy God to make the greatest sacrifice for rebellious sinners, who have deserved nothing but destruction, but whom he wants to grant the privileges of royal sonship, this same love is born in him.

This is another way of saying what Paul says in his favorite phrase, used so often in this epistle, "in Christ." To be in Christ (or "Christ in us," which means the same thing) is to share profoundly in the nature and will of Jesus the Christ. Then, "as beloved children," we will "walk in love."

All of this, as the next section shows, is contradiction to the view of life held by the pagan, whether he is an ancient Greek or a modern American. The pagan's life centers in self-indulgence and greed. His absorption in meeting the immediate demands of his ego leads him to sacrifice the rights and well-being of others who stand in his path, and even to ignore the less obvious but higher needs of his own better self. This Christians, as "imitators of God," dare not do.

THE CROSS was a window in time to allow us to see the suffering love which is eternally in the heart of God.

—WILLIAM BARCLAY in *The Acts of the Apostles* (Westminster)

PAST, PRESENT, FUTURE

Faith, Hope and Love. By Emil Brunner. Westminster Press. 79 pages. $1.50.

Although Brunner is a profound thinker and theologian, he is here communicating with the ordinary layman. Faith, hope, and love are facts of every Christian's experience, yet few people have wondered why they are linked together in such close and conspicuous unity in the New Testament. The reason is not that they are three supreme virtues, but rather because they are the three modes of Christian existence.

Every man lives in three dimensions—past, present and future. This is what marks him as a human, and differentiates him from the animals who presumably live only in the present. But man lives in three tenses simultaneously—in the past, by memory; in the future by expectancy, hoping, fearing, planning; and in the present—which is the meeting point of past and future—by existence.

For the Christian, faith is the relationship to the past, particularly to the revelation which God made when he sent Jesus Christ into the world. It is in the cross, preeminently, where God meets us, holy God confronting sinful man. "In the Cross God says, 'There is where you ought to be. You are the rebel who should be hanged on the gallows, but lo, I suffer instead of you, because I love you in spite of what you are.' God meets us at the Cross—and faith knows that this is so."

Hope has a secular form, the belief in progress, the optimistic surmise that everything will turn out all right. Christian hope is that Christ *is* the hope of the world. The crucified One is also the object of our hope as the glorified One. And this hope is not simply personal, but universal—the kingdom of God.

In freeing us from entanglement with the past and concern and anxiety about the future, Christ bestows upon us the life of God which is love. God is love. Christian love is not just amiableness, but partakes of God's peculiar quality of love. God's fire sets our hearts aflame.

The reader unfamiliar with Brunner's always fresh and stimulating thought will find much here to whet his appetite for more. Those who know and cherish Brunner will find little that is new, but much to ponder in this little volume. JOHN W. RILLING

Minneapolis

BOOK REVIEW OF THE BIBLE

The Bright Cloud. By J. R. Macphail. Oxford University Press. 190 pages. $3.50.

The bright cloud of the title is from the transfiguration scene in Matthew 17:5, "While he was still speaking, suddenly a bright cloud threw its shadow over them." It is dazzling and overpowering, charged with the very presence of God. Yet at the same time, it is a cloak which prevents human eyes from seeing through.

Something of this may be seen in Jesus himself. He appeared among men as fully human, and so the eye-witnesses report it. Yet the brightness of the cloud was his also, revealing divinity to the eyes of faith but concealing the depths of Christ's nature. This is the incarnation.

Such is also the author's basic view of Scripture. As he sees it, the Bible fuses the work of men with the inspiration of God. As a result, his book review of the Bible, which *The Bright Cloud* actually is, combines healthy and critical appreciation with deeply serious consideration of the divine message therein.

Believing that salvation is history, and that the record of salvation is a story, he presents in condensed narrative the whole biblical history. The vivid style may shock some readers. He is seeking the ear of the common man.

Although the writer carefully avoids the professional vocabulary of the theologian and scholar as far as possible, he earnestly presents biblical theology. Throughout the

ook he weaves a counterpoint of theo-ogical discussion with his story-telling. And e always approaches such subjects as an verage lay reader would.

Along the way, Macphail manages to get round to most of the problems that may ub the toe of a thinking reader. For in-ance, the differences between the Synop-cs (Matthew, Mark and Luke) and the spel of John. And the lack of teaching out a personal resurrection in the Old estament. Thus the material usually in-uded in formal books of introduction is oadcast to the nonspecialist in palatable shion.

While original comments and insights are t lacking, the work of good modern holars is drawn on throughout. In fact, e pages are decorated with quotations.

Two classes of readers will not profit eatly from this book. The scholar, for om it is too elementary. And the fun-mentalist, who will gag on the assertion t "God does not make the (biblical) iters infallible, but he enables them to what is necessary for our salvation. He esn't make the readers infallible either." t the Christian who sincerely turns to the le for light will find help here.

Gettysburg, Pa. HOWARD N. BREAM

LD TESTAMENT APOCRYPHA

he Second Book of Maccabees. Edited by mon Zeitlin with introduction and com-ntary; English translation by Sidney Tedesche. per. $4.

he Book of Wisdom. An English translation introduction and commentary by Joseph er. Harper. $5.

ooks of the Apocrypha and Pseude-apha were sacred writings which ap-red during the Second Jewish Common-lth. Their contents resemble the pro-tical, wisdom, and historical books of the Testament. These works, often of great ity and elevated spirit, were rejected by Jewish religious authorities who deter-ed the Old Testament canon on the nds that they were not written during age of inspiration which they believed ended with Ezra. As a consequence they were banned from circulation among the Jews, and all but disappeared. In time they came to be known as the *Sefarim Hizonim,* books to be hidden or kept secret (hence, the Greek term, *apocrypha*).

These writings, however, were saved from oblivion primarily by the Christian Church, and were preserved in their translations into Greek, Syriac, Latin, and other languages. The original Hebrew and Aramaic texts were lost, save for fragments such as those found in the Cairo Genizeh in 1896 and, more recently, in the Dead Sea caves.

Hitherto scholarly work on these writings was done mostly by Christians. Now the Dropsie College for Hebrew and Cognate Learning has undertaken the task of preparing a complete edition of this literature under the general title, *Jewish Apocryphal Literature. The Second Book of Maccabees* and *The Book of Wisdom* are the fourth and fifth volumes in this series, *I Maccabees,* the *Letter of Aristeas,* and *III-IV Maccabees* appeared earlier. These volumes are worthy successors to the earlier publications and further demonstrate the excellence of the series.

Each volume has a thorough and interesting introduction that sets the work into its proper historical and religious context. A critical text of the most ancient version (in these two instances, Greek) is printed together with a readable translation on facing pages and a commentary.

In that these writings are mostly from the intertestamental period (c. 200 B.C. to A.D. 100) they are extremely significant for understanding not only the religious thought of the Jews at the time of Christ, but also the thought and language of the New Testament. Here are editions of these important sources which no biblical scholar can afford to overlook. ROBERT E. BORNEMANN

Mt. Airy, Pa.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pa., or from any of the ten ULPH branch stores.

overseas

SWEDEN: Molle. Aug. 6.—At this resort place where I am vacationing, thousands of people crowd the stony shores, swimming and sunbathing.

The church of Mölle is situated at the entrance by the main road, where endless caravans of cars pass. It is a small chapel, dedicated in 1935. When I was young, services were held in an ugly schoolhouse. I remember the hard school benches.

The church is lovely, built in typical South Swedish style at the foot of the mountain slopes. The altarpiece by a Mölle artist shows Jesus preaching in a boat on Galilee. In painting the shores the artist mixed in traces from the shores of Mölle.

The Sunday service is at 2:30 P.M. There is always a congregation, though small, 30 to 40 natives and summer guests. This is a very small part, no percentage at all, of all those who crowd the shores.

The main Sunday service at 10 is held in the mother church of the parish, Brunnby, three miles away. The church of Brunnby is the center of a large district, embracing fisher and farmer villages. This church was built about 1200. It was rebuilt and enlarged several times, the last time 40 years ago. The vaults are covered with remarkable wall paintings from the 15th century. The pulpit is from the 17th century.

The services at Brunnby are attended by some hundred people. The singing is fine. But if you know the people you soon find that a large part of the congregation consists of vacationing clergy families.

The majority of Swedes do not find anything inconsistent in coming to church for baptisms, confirmations, weddings, funerals and not attending the regular Sunday services. This is the normal Swedish pattern.

The main task of the Church of Sweden is to make the normal Swedish religious life more actively and thoroughly Christian. People who seldom come to church are likely to drift away from the gospel and get lost in the world.

The most controversial subject in the Church of Sweden just now, however, is the problem of the ordination of women. Last week the minister of church affairs published his long-announced proposal that women should be admitted to the ministry.

At about the same time Mrs. Märta Tamm-Götlind published a booklet, *Kvinnliga präster jorden runt* (Women in the ministry round the world), giving evidence that church life in many countries has been advanced by women in the ministry.

Nevertheless, most Swedish church leaders are against the ordination of women. Some announced their opposition in public interviews immediately after the proposal from the government.

At the General Church Assembly opening on Aug. 31, this problem will be the one to arouse the hottest debate.

Is the main task of the church related to this controversial subject? Perhaps it is. Some say that the church cannot really reach all the people on the fringe of church life without adjusting its methods and organization to the changes in social life. It should not lag behind, for instance, in the recognition of the equal status of men and women. Others maintain that the church will lose its salt if it abandons the organization of the ministry that was valid in the age of the New Testament.

—STEN RODHE

EY THOUGHT of everything—they hope. Here are members of the committee on angements that coped with the myriad details for the Minneapolis LWF Assembly

t Took Two Years—But Minneapolis Was Ready

By PAUL L. WETZLER

MINNEAPOLIS—If you try to imagine what it means to assemble about 100,000 persons in erly fashion in front of the state capitol in St. Paul, or to organize two 5,000-voice choirs—to interpreters able to cope with German, French, Spanish, Japanese, Polish, Latvian or any ne Scandinavian languages, to recruit 1,000 ushers and 300 volunteer office workers, or to take 0 women on a shopping trip—you may get an idea of what the organization of the LWF mbly in Minneapolis involved.

ver 600 persons helped to prepare for event. Some of them started two and a years ago. Among them were mem- of the 21-man committee on arrange- ts whose tasks ranged from finding ac- modation for the thousands of delegates official visitors to securing fishing li- es for those among the guests who d be able to visit the nearby lakes.

embers of the committee, pictured e after one of their last meetings in aration for the assembly are:

ont row, from left: Dr. Abdel Ross z (ULCA), Gettysburg, Pa.; Dr. E. ord Nelson (ELC), St. Paul, Minn., as- ly director; Dr. Paul L. Wetzler CA), Minneapolis, Minn., committee man; Dr. Carl E. Lund-Quist, Geneva, erland, LWF executive secretary; Dr. Oscar A. Benson (Aug.), Minneapolis; and Mrs. Carmen Mitchell (ELC), Minneapolis, pro-tem secretary of the committee.

Second row: The Rev. A. M. Kraabel (ELC), Minneapolis; Miss Ellen Erickson (ULCA), Minneapolis; Dr. A. H. Ewald (ALC), St. Paul; Dr. F. Eppling Reinartz (ULCA), New York; Dr. Alfred [illegible] (AELC), Des Moines, Ia.; and Raymond W. Wargelin (Su[illegible] Harbor, Ohio.

Third row: The Rev. E. J[illegible] Columbus, Ohio; the Rev[illegible] son (ELC), Moorhead, [illegible] Arthur S. Johnson (E[illegible] Wis.; the Rev. K. M. [illegible] Minneapolis; Dr. E. [illegible] Minneapolis; and [illegible] (ULCA), Minneapo[illegible]

Summer Schools and Youth Camp Operating at Maximum Capacity

COLUMBUS—With just two weeks to go, the synodical committee directing a summer school of the synod which had been held during the last twenty years at Chautauqua, near Miamisburg, discovered that facilities would not be available for the scheduled date in July. Accepting an invitation to use the facilities at Wittenberg College, Dean Lorin L. Spenny and his helpers were able to hold a full program in the campus c ters with 145 resident students and sta

Featured were evening addresses by John R. Brokhoff of St. Mark's Ch Charlotte, N. C. Dr. Edith Eykamp India presented mission themes. Pa Willard I. Hackenberg and Pastor Alto Allbeck led Bible studies and youth pr groups.

Luther League caravaners Sister E Abernathy of Hickory, N. C.; Claude C ford, Jr., of Charleston, S. C.; and D Franek of Fargo, N. D., staffed a Lu League workshop.

Visitors from Abroad Take Look at American Scene

VISITORS from nine countries took a lively interest in things they saw as they were shown around Wittenberg College by Mrs. Charles W. Baker (*left*), Duquesne, Pa.

Their visit coincided with meetings of Lutheran World Federation's commission on stewardship and congregational life and the LWF conference on social responsibility.

Mrs. Baker is n of the World m-

cd $25,000 to bring the women to the United States for a series of ive them an intimate view of American church life, including th life of the church.

vn in Wittenberg's new Weaver Chapel, are left to right: Fro ng, Indonesia; Miss Henrietta M. Westerman, Holland; Dr. lagascar; Mrs. Hajime Inadomi, Japan; and Miss Teli S. Raj Hildegard Ellenbeck, Germany; Mrs. Byron Traub, Liberia en, Germany; Miss Eira Paunu, Finland; and Mrs. Dorthea

800 Attend Lakeside School

OHIO's larger summer school, held at Lakeside (July 7-13), served 800 synod members, including 400 youth, on the Lake Erie shores. The program was headed by Pastor Willard C. Borchers, Dayton.

THE SYNOD'S youth camp, Camp Mowana, near Mansfield, is operating from June 9 to Sept. 2. More than 100 of the 1,900 registrants could not be admitted. The synod's director of Christian education, Richard W. Powell, and Jerry Schmalenberg are in charge of the camp.

FOR THE FIRST TIME in 21 years an institute for church music conducted by the synodical committee on church music and scheduled at Wittenberg College had to be cancelled.

Churches Report Expansion

ZION CHURCH, Canton (Tom B. Homrighausen, pastor), laid the cornerstone for a $120,000 church on June 2.

BETHLEHEM CHURCH, Youngstown (Clyde Xander, pastor), has purchased an adjoining $8,500 lot as first step for future building plans.

SECOND CHURCH, Springfield (Maynard A. Hill, pastor), has pledged $70,000 toward an educational unit.

ST. PAUL'S CHURCH, North Robinson (Harold R. Shank, pastor), dedicated a remodeled and enlarged church on its 81st anniversary. The church was built in 1947 to replace the frame building destroyed by fire. In the 1956-57 program a $35,000 addition was built.

Speakers included Dean E. E. Flack and former Pastors Robert H. Miller and Austin Shell. St. Paul's is part of the four-congregation Crawford County rural parish. Its communing membership has grown from 56 in 1948 to 118.

TWO MISSION congregations conducted building drives. Faith, 18-month-old mission in Akron (Kenneth H. Sauer, pastor), with 111 confirmed members, pledged $17,000.

OFFICIAL NOTICE

The Brotherhood of the United Lutheran Church in America will hold its convention in Pittsburgh, Pa., at First Lutheran Church, 615 Grant Street, Oct. 17-19, 1957.

EUGENE H. KELCHNER, Secretary

Christ Church, Athens (Austin F. Shell, pastor), will seek $100,000 during the next three years, $55,000 of which will come from the Synod of Ohio and the National Lutheran Council. Pastor Shell serves Lutheran students at Ohio University.

Nine stained-glass windows were dedicated at Augsburg Church, Orrville, by Pastor Edward A. Bary.

Three New Mission Fields Under Development in Ohio

By E. RUDOLPH WALBORN

COLUMBUS—Three mission fields are under development in Ohio this summer. Pastor Dudley C. Riggle is working in Trotwood, a growing Dayton area community, and will begin to hold services this fall. The synodical mission board has purchased a parsonage.

Pastor Daniel Keister will develop work in West Toledo, near Ottawa Hills. This will be the first ULCA mission in the Toledo area in ten years.

At Vermilion-on-the-Lake, near Lorain, David Riley, a Hamma Divinity school senior, has been doing survey work since early June and began services in mid-June.

TWO CONGREGATIONS are celebrating birthdays this summer. Forty years of Trinity Church, Niles, was celebrated June 23. Pastor Jerry H. Miller, a 1957 seminary graduate called to Good Shepherd Mission at Cincinnati, spoke. Pastor George D. Keister has served the congregation since 1927.

Calvary, East Cleveland, Robert H. Secrist, pastor, will celebrate fifty years Sept. 8-15. Dr. Willard M. Hackenberg will be guest speaker.

OLD AND NEW. The growing congregation of New Hanover Church, near Pottstown, ha added to its parish house built in 1950. Old church (1767) is shown with recent building

PENNSYLVANIA

Historic Congregations Build for Future Growth

By WILLIAM C. ROEGER

NORRISTOWN—New Hanover Church was one of three Pennsylvania congregations which jointly called Henry Melchior Muhlenberg to come to America as their pastor. It was organized in 1700.

Last month the congregation dedicated a large annex to its parish house which will enable it to minister more adequately to the growing baptized membership nearing 1,000.

The parish house was added in 1950 to th old church built in 1767.

The dedication service was conducted b Ministerium President Charles M. Coope Norristown Conference President Robert M Lamparter was the liturgist. Pastor of th church is the Rev. Edgar M. Cooper.

Another historic congregation, Emmanu Church in Pottstown, held dedication ser ices for its new church school building. Th congregation, organized in 1765, had 2,5 baptized members last year.

Clergy of Ministerium and Norristown Conference join in New Hanover processional

The new building is the lar est unit in a long-range pr gram of improvements, whi included installation of an e vator and air-conditioning the church. President Coop conducted the service assist by Emmanuel's pastor, the Re L. A. Krouse.

TRINITY CHURCH, Coatesvil eliminated a $75,000 debt its educational building erec in 1951 when it burned mortgage at a service

month. Major renovations in the church are in progress. Pastor Herbert D. Cressman has announced his resignation to accept a call to Redeemer Church, Harrisburg.

A CORNERSTONE inserted into the wall of St. James' Church, Chalfont, in 1857 was opened and resealed with many contemporary items included as the congregation observed its 100th anniversary last month.

The anniversary was marked by week-long services and completion of major renovations in the church. President Cooper, Ministerium Secretary Claude E. Schick, Conference President Lamparter, and Pastors Charles C. Schlitzer, Donald L. Steinhauer and Myron A. Eichner were speakers.

ST. PAUL'S CHURCH, Sassamansville, dedicated a memorial chancel and choir loft. Pastor H. Oscar Schlessman, Jr., conducted the service.

Howard Krupp, Pastor William Roeger, Dr. C. E. Schick, Kenneth Hampton at Chalfont

Luther Leaguers in Norristown

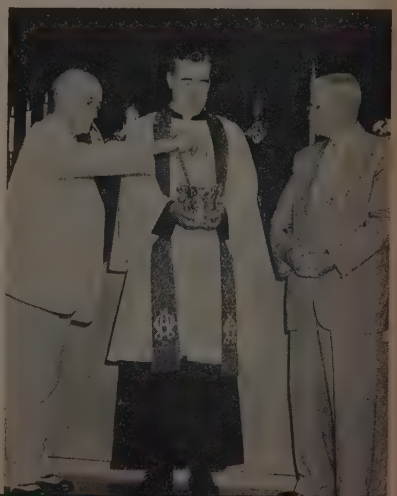
THE LUTHER LEAGUE of the Norristown Conference was host to the convention Ministerium of Pennsylvania Luther League at Ursinus College, Collegeville. Over 300 leaguers attended. Speakers included President Cooper, and the Rev. Julius Sathmary of Mohnton. Pastor Samuel Krouse of Easton served as chaplain, and Pastor William A. Davis of Dublin preached at the Sunday morning service. Officers elected included Clarence Hall of Shillington, Ray Euberroth of Friedensville, Barbara Dresh of Philadelphia, and Leonard Stauffer of Topton.

Service Held at Old Trappe

MUHLENBERG PRESIDENT Dr. J. Conrad Seegers spoke at the annual service held in the old church edifice of Augustus congregation at Trappe, which dates from 1730. The oldest unaltered Lutheran church building in this country, it was built 214 years ago.

THE ANNUAL SUMMER RETREAT of the Norristown Conference Brotherhood was held at St. John's Church, Spinnerstown, with host Pastor Leonard E. Good participating. Chief speaker was the Rev. Ernest H. Flothmeier, of St. Paul's Church, Telford, former president of the Lutheran Church of Liberia. A panel discussion was held on the subject, "Why a Men's Auxiliary in the Church?", with Robert Mountenay, of Trinity Church, Perkasie, as moderator.

LUTHER LEAGUE caravaners visited the West Pikeland parish and Zion Hill Church.



Pastor H. D. Cressman and church members turn note to wipe out debt at Coatesville

PENNSYLVANIA

Grace, Franklin, Congregation Breaks Ground for New Church

FRANKLIN, PA. — When Grace Church, Franklin, began collecting funds for the new sanctuary it planned to build, the first few hundred dollars were raised by members who brought their old jewelry to the church and had it sold for its gold value. That was back in the days of the depression.

Since then, the fund has grown, and last month, Grace Church broke ground for the new building which will stand on the site where a military outpost was erected in colonial days. Completion of the education unit and of the basement for the main edifice is scheduled for mid-summer of next year.

Present for the occasion was Dr. Edward K. Rogers, secretary of evangelism and stewardship of the Pittsburgh Synod, who was pastor of the church during the early days of the building fund campaign. Pastor Paul E. Fauth has been serving the congregation since 1954.

Grace Church, in the Pittsburgh Synod's Erie Conference, was organized in 1852 and has a confirmed membership of about 250.

Women to Hear LWF Reports

PITTSBURGH — Women of all Lutheran bodies in the Pittsburgh area will be invited to hear foreign LWF women delegates at a rally on Sept. 4. Speakers will be Lutheran women from Brazil, Poland and Germany.

The guests will attend a session of the United Lutheran Women's convention at Thiel College and visit United Lutheran and American Lutheran agencies and welfare institutions in New York and Pennsylvania before addressing the Pittsburgh rally.

MISSION PASTORS and board members meet for the annual retreat at Thiel College Sept. 3-4. Speakers listed in the program are Dr. Edgar S. Brown, Jr., director of the ULC department of worship; Dr. Russell F. Auman, Hamma Divinity School; and Dr. Donald L. Houser, English missions secretary of the Board of American Missions.

Pastor Fauth and Dr. Edward Rogers

Youths' Mountain Retreat Will Stress Stewardship

By W. R. SIEGART

READING—Young people of St. Mark' Church, the Rev. Laurence H. Horn, pasto will go to a week-end retreat in the Blu Mountains, Sept. 14-15. The event is spon sored by the parish education committee.

The theme will be "Me and Many." Th participants will consider what they can d as individuals and as church members fo growth in Christian living.

Topton Home Marks 60 Years

THE LUTHERAN HOME at Topton cele brated its 60th anniversary Aug. 8. Th home opened in 1897 with two orphans, boy and a girl, as the first guests, with th Rev. U. P. Heilman as superintendent.

Charles K. Emhardt, property chairma has announced a $25,000 renovation proje for the home chapel. The Rev. Webster Reinert is superintendent.

ALSACE CHURCH, Dr. Lester E. Fette pastor, sponsored the Ringgold Band at th congregation's 16th annual music festiva Jane Shalters was soloist.

Lay Leaders Hold Retreat for Study of Stewardship

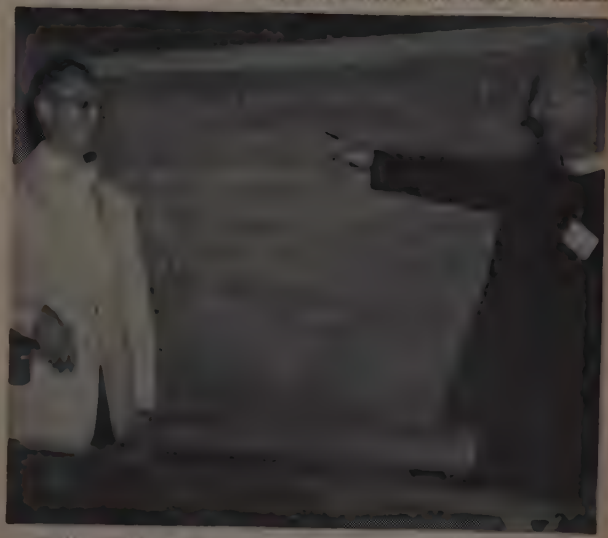
By PAUL J. RENZ

ATLANTA — First rea retreat of the lutheran Laymen's lovement was held ug. 2 and 3 at Peach- [illegible] Church tlanta. Area chair- en from Georgia- labama, Florida and ississippi synods thered to learn more the spiritual and eological aspects of hristian stewardship. Dr. Robert P. Roth, ofessor at Southern minary, conducted devotions.

"We must work our- ves to death that rist may live in " he said. "Stew- dship is walking h Christ in his urch . . . This is a matter of dol- s and cents alone, a matter of life l death."

The Rev. Hugh E. umgartner, Jr., of deemer Church, con, Georgia, ex- ined the ULCA ble apportionment for 1958. Repre- ing the Laymen's ement were John Bozeman and er Bock of New k. Arrangements the retreat were ie by Dr. Erwin G. mer, of Atlanta.

Pastor Walter Arnold with, Carl Reiser, Phil Hurst at retreat



Dr. Robert Roth and Pastor Hugh Baumgartner chat amicably

GEORGIA-ALABAMA . . .

Sector School at Newberry

SECTOR PROJECT SCHOOL for the Georgia-Alabama and South Carolina synods was conducted at Newberry College, Newberry, S. C., Aug. 6-8. Pastor C. W. Carpenter, of Messiah Church, Decatur, Ga., is stewardship chairman for Georgia-Alabama.

A BUS LOAD of Leaguers from the synod attended the national Luther League convention at Lawrence, Kan., Aug. 12-17. Mr. Louis VanGorder, director of Christian Education at Church of the Redeemer, Atlanta, was the trip sponsor.

"GO YE, THEREFORE . . . " is the theme of the synodical Luther League convention Aug. 20-23 at Newberry College. Robert Freyermuth is president.

Ed Eyler of Ascension Church, Savannah, was one of the ULCA delegates to the Lutheran World Federation assembly. Mr. Eyler is a member of the state legislature and on the board of Southern Seminary.

President Installs Three Pastors

DR. CHARLES E. FRITZ, president of the synod, installed three pastors in congregations recently. They were the Rev. Rufus Cuthbertson, in Good Shepherd Church, College Park, Ga.; the Rev. Raymond Davis, Our Redeemer Church, Montgomery, Ala.; and the Rev. Karl F. Suhr, mission developer for St. Matthew's, in northeast Atlanta.

THE REV. CHARLES R. ANDERS, associate pastor and director of music at Church of the Redeemer, Atlanta, has accepted a call to Advent mission, Greenwood, Ind. He will continue graduate work in church music at Indiana University.

Plans are being made for the Augusta area evangelism mission to be held Oct. 13-18.

Women to Visit Redeemer

THREE WOMEN who attended the LWF assembly in Minneapolis will visit the Church of the Redeemer, Atlanta, Sept. 9.

They are Miss Elizabeth Baden, Germany; Miss Irena Heintze, Poland; and Mrs. Nancy Neljuhing, Brazil. They will report on impressions gathered at the assembly and exchange ideas on the life and work of women in American churches.

TEXAS-LOUISIANA

27 Congregations Planning To Inaugurate Sector Plan

By J. F. VORKOPER

AUSTIN, TEX.—Twenty-seven synod congregations plan to start the stewardship sector project this fall. Nearly 100 pastors and laymen attended a workshop in June at Lutherhill, where the Rev. Philip Wahlberg, synod stewardship chairman, and Dr. H. [illegible] Hoisington, of Corpus Christi, led in studies of the plan.

Dr. Royal Lesher, synod president, challenged the congregations to "try it," using the miracle of feeding the five thousand as his text. "Miracles can happen in our synod if we will try this plan earnestly," he said.

This will be the third year of sector work for St. Mark's Church, Corpus Christi, and the second for Good Shepherd and First United, Dallas; First English, Austin; St. Mark's, Cuero; and Redeemer, Houston.

FIVE CAMP periods drew 275 children to summer to Lutherhill, the largest campi attendance in synod history. About 1,3 people attended the July 4 barbecue at whi special blessing exercises were held for t new $23,000 swimming pool.

7th Houston Church Started

MISSION DEVELOPER PAUL SCHMIEDEL h started services in Little York, North Ho ton. This will be Houston's seventh ULC congregation.

Preliminary work has gone well in E San Antonio, reports Mission Develop Vernon Pecht. He plans to start services September.

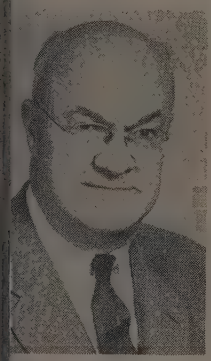
ASCENSION CHURCH, Lubbock, bought $16,000 property in the center of its te tory. Our Saviour Church, Tyler, purcha four acres for $16,000. The congregati celebrated its first anniversary in July.

EW JERSEY PASTOR CAN SAY:

'I Beat Ike in World War I"

By LUCILLE E. HEIN

WAGNER COLLEGE, Staten Island, New ork, numbers among its faculty Dr. Willis Hinman, head of the department of Greek and Latin, pastor of St. John's Lutheran Church in Summit, New Jersey, lecturer, writer, staunch Republican, and one-time winner in a race with Dwight D. Eisenhower.



"I beat Ike in World War I," says Dr. inman. "I served as the Lutheran camp istor at Camp Colt, Gettysburg, Pennlvania. Names have always been a bby with me, and I tried to remember e name of every man I met at the camp.

"I noticed that a certain Major Eisenhower stationed at Camp Colt was almost as good as I at names. He had a phenomenal memory. I was afraid my record for name-calling would be broken. Maybe Major Eisenhower was afraid his record would be broken, for one day, when I stopped at staff headquarters, Major Eisenhower challenged me to a name-the-man contest.

"For an hour we recited names, company numbers, home towns of men at the camp. We conducted the contest fairly—alternating in our recital. Finally we reached the 200 mark. I'll admit I was becoming worried. But at 200, Major Eisenhower hesitated, grinned, and admitted defeat."

RIGHT NOW Dr. Hinman knows by name several hundred students of Wagner College, every person in his congregation of 500, and, of course, his friends, associates, and casual acquaintances. Still, he admits ruefully, "Some place along the way, Major Eisenhower erased that defeat and moved ahead of me in the game. *He* became president!"

XAS-LOUISIANA . . .

ST. MARTIN'S CHURCH, Houston, dedited a parsonage Aug. 11. A house chapel being built. The Rev. Manfred Holck, , is pastor.

ST. MARK'S CHURCH, Cuero, is studying ans for a new educational building beuse of crowded conditions in the church hool.

ST. LUKE'S CHURCH, Richardson, will hold evangelism mission Oct. 6-11 with the v. Paul Rowoldt as missioner.

Two Retire, Two Installed

TWO VETERAN PASTORS of the synod have ired. The Rev. A. A. Hahn left St. John's urch, Goliad, Tex., on July 1, and was succeeded by the Rev. Vernon Breitzkreutz of Cuero, recently ordained. Dr. Paul Bechter resigned after a long pastorate at Holy Cross Church, Yoakum. He entered the synod in 1925, coming from Hamilton, Ontario.

THE REV. J. ERNEST MESSER was installed by President Royal E. Lesher as pastor of St. Timothy Church, Corpus Christi, on July 21. The following Sunday, Dr. Lesher installed the Rev. Manfred Holck, Jr., as pastor of St. Martin's mission, Houston.

MEN OF MESSIAH CHURCH, Austin, get a special thrill out of watching the first unit of their new building rise. They made the cement blocks themselves.

DR. HUGO W. SCHROEDER has been chosen as a trustee of the National Lutheran Home.

ILLINOIS

ULC Pastor Ordained in Augustana Lutheran Church

BLOOMINGTON — Ordination marked the end of a long trail and the beginning of a new life for Pastor Albert C. Neubauer.

Ordination of Albert Neubauer performed by Pastor Skillrud (left) and Dr. Eylands

Born in 1909 in Bloomington, he was bap tized in a Presbyterian church, confirmed in St. John's (Augustana) Church. After two years in college, he worked for 13 years in industry.

Full-time church work had attracted him since he was a youngster. He made the first step in that direction when he left his job and became manager of an Augustana church home in Middletown, Conn. Two years later, Mr. and Mrs. Neubauer were on their way to Liberia to serve as business manager and hostess in the ULC mission station of Monrovia.

When Mr. Neubauer returned from the overseas assignment in 1954, he entered Northwestern Seminary from which he graduated last June. He accepted a call to Blaine, Wash., United Lutheran Church, a congregation of the Icelandic Synod, and was ordained in his home church in Bloomington by the president of that synod, Dr. Valdimar J. Eylands. St. John's pastor, the Rev. Harold C. Skillrud (Augustana), assisted in the service.

NORTH CAROLINA

Lenoir Rhyne Board Votes For $510,000 Dormitory

By FRANK K. EFIRD

SALISBURY—Lenoir Rhyne College will erect a new $510,000 dormitory to house 176 men. The college board in a special meeting July 30 voted to borrow the money from the Federal Housing and Home Finance Agency.

The three-story building will be of modern design. The board anticipates completion of the structure in September, 1958.

Formal dedication services for the new half-million dollar P. E. Monroe auditorium at Lenoir Rhyne will be held Oct. 30. The building, first used at commencement in June, was used for the state Luther League convention in July and will be used for United Lutheran Church Women convention this month.

Luther League Elects Ricks

A TOTAL OF 179 delegates and visitors attended the Luther League convention at Lenoir Rhyne, July 25-27. Dr. Warren Johnson, a secretary of the Board of Foreign Missions, spoke to 830 at the outdoor banquet.

A record $10,000 budget was adopted. Officers elected are: Eddie Ricks, Rocky Mount; Tom Ridenhour, Concord; Marjorie Kluttz, Greensboro; Ruth Whittaker, Concord; and Elsie Hamilton, Belmont.

Nine North Carolina Leaguers are participating in Luther League of America caravans and work camps. Seventy-five attended the LLA national convention.

Kannapolis Calls Miss Keaton

Shirley Keaton

MISS SHIRLEY KEATON, a 1957 graduate of Lenoir Rhyne College, will become director of Christian education at Center Grove Church, Kannapolis, Sept. 1. Her primary responsibility will be to co-ordinate the educational program of the church and to enlist and train teachers and workers for church school and youth groups. She will also serve as organist. Miss Keaton, a native of Charleston, S. C., and a member of St. Matthew's church of that city, graduated "magna cum laude" from Lenoir Rhyne College and was a recipient of the Lutheran Brotherhood Scholarship Award.

Governor Luther Hodges, in a press statement, neither approved nor disapproved actions of school boards in Greensboro, Winston-Salem, and Charlotte admitting 12 Negro children to white schools. He said that integration is left up to the school boards in the various communities. The governor has been a strong advocate of "voluntary segregation."

Bishop Lilje at Lutheridge

ABOUT A HUNDRED pastors and laymen participated in the Theological Conference, sponsored by the National Lutheran Council, at Lutheridge, July 8-11. Speakers were Bishop and Mrs. Hanns Lilje, Bishop Gottfried Noth, Professors Ernst Kinder, S. P. Hebart, and Warren Quanbeck.

ICHIGAN

ULC Minister to Edit Suomi Synod Publication

HANCOCK—Some people call Pastor William S. Avery a "symbol of Lutheran unity." He is a United Lutheran minister supplying the pulpit of an Augustana Lutheran congregation and teaching in a Suomi Synod school. This month he became managing editor of *The Lutheran Counselor*, official weekly publication of the Suomi Synod. Pastor Avery graduated from Wittenberg College and Hamma Divinity School and served United Lutheran congregations from 1934 to 1954. In that year he became head of the English department and teacher of religion at Suomi College and Seminary in Hancock. He has been a frequent contributor to United Lutheran publications and to the Augsburg Uniform Series of Sunday school lessons. He was an associate secretary of the ULC Board of Parish Education from 1945-1950.

For two years, Pastor Avery supplied an Augustana church in Marquette, Mich. This summer, he is serving another Augustana congregation, First Church at Iron River, Michigan.

Pastor William S. Avery

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ONTARIO

World Leaders Address Conference at Waterloo

By NORMAN BERNER

KITCHENER, ONT.—"When God frees man from the bondage of sin, he is simultaneously united in the fellowship of believers. The two actions—freedom and fellowship—cannot be separated."

So said Dr. Ernst Kinder, University of Muenster, Germany, at a pre-Minneapolis theological conference at Waterloo Seminary, July 22-24. Dr. Kinder was one of six lecturers on the theme of the Lutheran World Federation assembly, "Christ Frees and Unites."

Other speakers were: Bishop Bo Giertz, Sweden; Dr. H. P. Hebart, Australia; Dr. Wilhelm Maurer and Mrs. Liselotte Nold, both of Germany; and Dr. Walter Liebrecht, Harvard University.

Besides their lectures, each of the overseas visitors brought greetings at a service held in St. Matthew's Church, Kitchener.

Speaking of conditions in Sweden, Bishop Giertz said the country is rich and happy—but many people have rejected God and have low moral standards. Church attendance is poor, he admitted, "but not as poor as some newspapers would have you think."

New Citizens Are Encouraged

Speaking in German, Dr. Maurer urged the new Canadians in the audience to be good citizens in their new country. He encouraged them to take an active part in church life and to learn to use the English language, especially for the sake of their children.

In bringing his greetings from the continent "down under," Dr. Hebart noted the many similiarities between the Lutheran Church in Australia and in Canada. In both countries, Lutherans are in a minority and have congregations scattered over a large area. Both countries receive over 100,0

nmigrants yearly, and the church must en-eavor to serve them in a number of lan-uages.

Mrs. Nold brought greetings from Lu-eran women of Germany and from those ill behind the Iron Curtain. She told of xperiences in operating a rest home for others at Stein, near Nuremberg.

"Bridges Have Been Built"

One of the outgrowths of the last war, id Dr. Kinder, was a closer relationship nong Lutherans of the world. "When we y burdened with the guilt that was upon ur souls, you stretched out your brotherly nd and helped us. From that time on idges—living, vital bridges—have been ilt across the Atlantic."

Attending the LWF Assembly as official legates are the following Canadians: Dr. G. Jacobi, Kitchener, president of the angelical Lutheran Synod of Canada, LCA; Dr. Earl J. Treusch, Winnipeg, ex-utive director, Canadian Lutheran Coun-, ULCA; Dr. Rex Schneider, principal of ther College, Regina, ALC; Dr. Olaf raasli, president of Luther Seminary, Sas-toon, ELC.

UTH CAROLINA

00 Pastors and Laymen t Synod Sector School

By WYNNE C. BOLIEK

COLUMBIA—Two hundred men took off ir coats when they came to Newberry llege, Aug. 6-8, for careful study of the tor project. Coats were off because of weather, but also because the men set-l down for intensive work in planning to mote the project in all congregations of synod.

There were pastors and laymen present m Alabama, Georgia, and North Caro-a as well as the South Carolinians. The ool was conducted by the Rev. J. Shelton ose, synodical director, and Dr. A. Ken-h Hewitt, chairman of the synodical stew-

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SOUTH CAROLINA . . .

ardship committee. Representatives of the Lutheran Laymen's Movement were Chester A. Myrom and Ira F. Angstadt.

Conventions at Newberry

UNITED LUTHERAN CHURCH WOMEN of the synod held their convention at Newberry Aug. 18-20, with the theme "Ye Are My Witnesses." Speakers included Miss Ruth Sigmon, Miss Elizabeth Huddle and Ernest Brooks. Mrs. H. B. Schaeffer presided.

LUTHER LEAGUE convention was scheduled at the college Aug. 25-28. Speakers were to be Dr. John Brokhoff, of Charlotte, N. C., and the Rev. Arthur Bauer, associate secretary of the Luther League of America.

Evangelism Missions Planned

EVANGELISM MISSIONS are planned in the Orangeburg area, beginning Sept. 14, and the Newberry area, to begin Oct. 27. Synodical director of this work is the Rev. J. Shelton Moose.

DR. L. BOYD HAMM has assumed the pastorate at Wittenberg Church, Leesville. He succeeds Dr. H. Brent Schaeffer, who is serving as mission developer in the York-Chester area.

ORANGEBURG CHURCH is erecting a new parish building to cost $90,000. It will contain a large fellowship hall, parlor, kitchen and fourteen Sunday school rooms. Dr. Carl B. Caughman is the pastor.

New Synod Office Planned

PROPERTY for the new synodical office building has been purchased at Richland and Park Streets in Columbia. An architect is drawing preliminary plans.

THE REV. VERNON A. FRICK is the new pastor of Nativity Church, Spartanburg. He came from Lexington where he served the St. John's-Pisgah parish.

DR. PAUL H. HEISEY has retired as a professor at Newberry College. A native of Lancaster, Pa., Dr. Heisey served as a pastor in Iowa, then taught successively at the University of Dubuque, Carthage College, Wittenberg College, and Newberry.

DECEASED

MRS. HELEN FASKA, nee Reisinger, 64, idow of the Rev. Paul Faska, died June 19 Cleveland, Ohio.

Mrs. Faska was a native of Hungary.

The Rev. Mr. Faska, who died in 1933, rved pastorates in Allentown, Palmerton, azleton, Freeland, and New Kensington-ast Pittsburgh, Pa.

Mrs. Faska is survived by two sons, Paul d Ernest, and two daughters, Blanche and llian.

Funeral services were conducted by the v. M. F. Benko at Cleveland.

Burial was at Brooklyn Heights, Cleveland, io.

CHANGES OF PASTORATE

CENTRAL PENNSYLVANIA

ESSMAN, HERBERT D. From Trinity Church, Coatesville. To Redeemer Church, Harrisburg.

RWARD, CRAIG J. From Grimsville parish. To Jonestown parish.

RING, AMBROSE. From Lutheran Welfare Council, New York City. To Lutheran nner Mission, Lancaster, Pa., executive ecretary.

SON, PAUL E. From Snyder, Tex., mission leveloper. To Center Church, Newville, nd St. James' Church, Bloserville.

PACIFIC SOUTHWEST

DSTROM, JOHN. From Calvary Church, zusa, Calif. To Corona Del Mar, Calif., ission developer.

KAMURA, PAUL. St. Mark's Church, Los ngeles, Calif., associate pastor. To astor.

IGERWALT, EUGENE O. From Selins-rove parish, Pa. To Advent Church, Los ngeles, Calif.

KOREN, WAYNE. From Holy Trinity hurch, Minneapolis, Minn., assistant astor. To Trinity Church, Manhattan each, Calif.

SOUTH CAROLINA

K, VERNON A. From St. John's-Pisgah rish, Lexington. To Nativity Church, artanburg.

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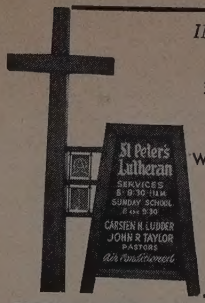

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IN CONCLUSION . . . . . .

LUTHERANS ARE a big family. Like every such family, they have differences of opinion, of dress, of speech. Some members like to associate more closely with others who have the same interests and ideas.

The most encouraging aspect of life in this big Lutheran family is that we seem to like one another. Across the barriers of age or nationality, we take distinct pride in those who bear our name. Americans are eager for a glance at heroic Europeans like Bishops Dibelius and Ordass and applaud them vigorously. Europeans are grateful for the vision and effective leadership of Americans like Dr. Fry or Dr. Lund-Quist.

At Minneapolis this month there has been a huge gathering of representatives of all branches of this family. Even some stand-offish relatives like the Missouri Synod have been eager to send official and unofficial visitors to share in the Assembly. Nearly all the world's 70 million Lutherans have been represented. The others have been interested onlookers except where political oppression has kept them ignorant of this truly world-wide fellowship.

IT'S AN EXHILARATING experience to join in worship with thousands of others, each singing *A Mighty Fortress* in his own tongue. It's understandable—although a bit baffling—that each seems to defend the type of Lutheran church life that he enjoys in his own land as the best. But this is typical of families. They can differ among themselves to some degree and yet present a united front when they face the world.

With our American fondness for accounting and bookkeeping, we are most likely to ask what the Minneapolis mee ing will accomplish. It cost many dolla years of preparation and countless effo Now that thousands have thronged fro all over the world to make Minneapo the capital of world Lutheranism at le for ten days, what has it gotten us?

Bishop Lilje felt this conclave so i portant in the history of the church t it might produce a statement equal those of famed church councils, l Nicea or Augsburg. Whether such document is drawn up or not, the se of unity and strength that comes fr the meeting will be reward enough fo who participated.

Bishop Dibelius, 77-year-old vet of countless struggles, can go back jousting with the Reds who are tryin wrest control of East Germany's chur from their rightful leaders with prayers of all the free world ringin his ears. Bishop Ordass can go bac further trials and ordeals in So dominated Hungary assured that brethren have found inspiration i faithfulness to the Word of God. R sentatives of younger churches—b brown or yellow—can feel themsel vital and accepted part of this God- family relationship.

AND WHAT ABOUT US? American been given strength and resources b to help brethren who endure ha and persecutions we can only im As we American Lutherans becom unified, we'll be able to bear a witness for Christ to our own and able to do even more to se great purposes of God everywhere trembling world.

—ALBERT P. STAUDER

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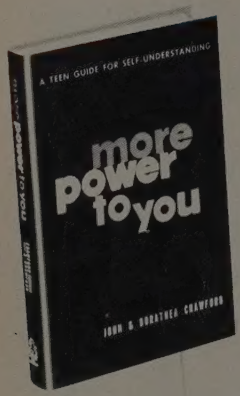

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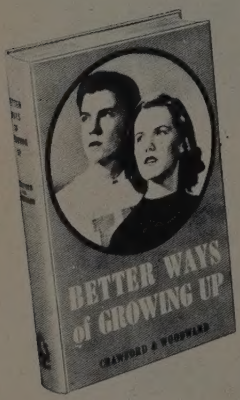

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